

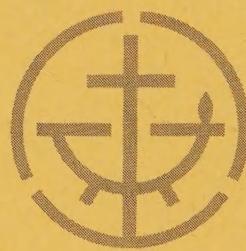
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PETRA PEREA  
PHÆNICIA

A. FORDER



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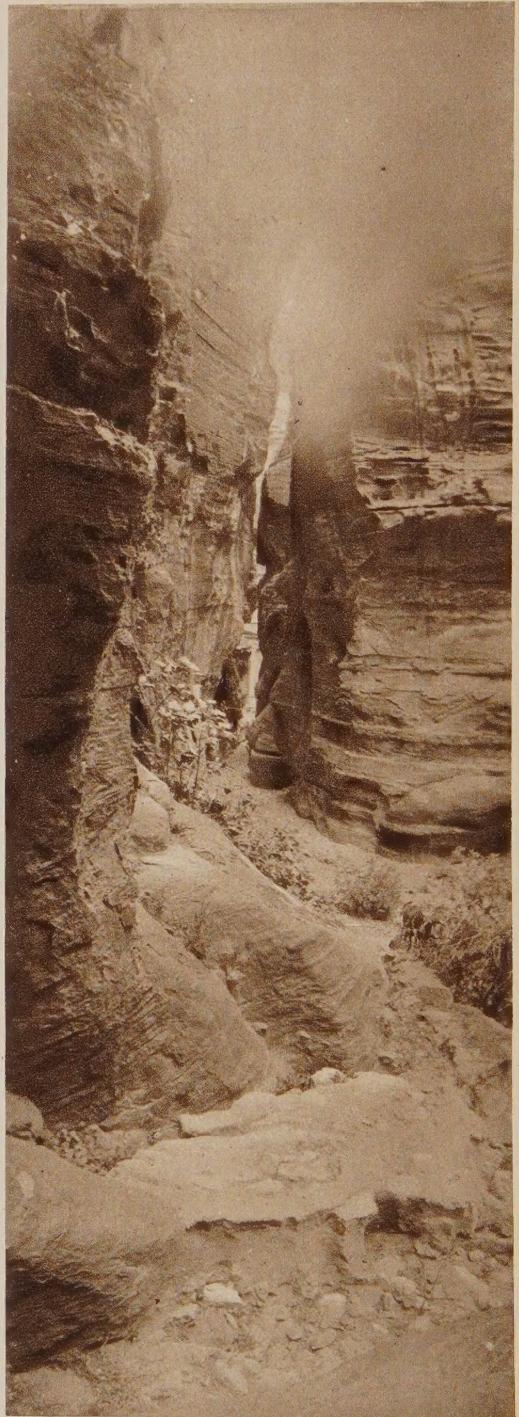
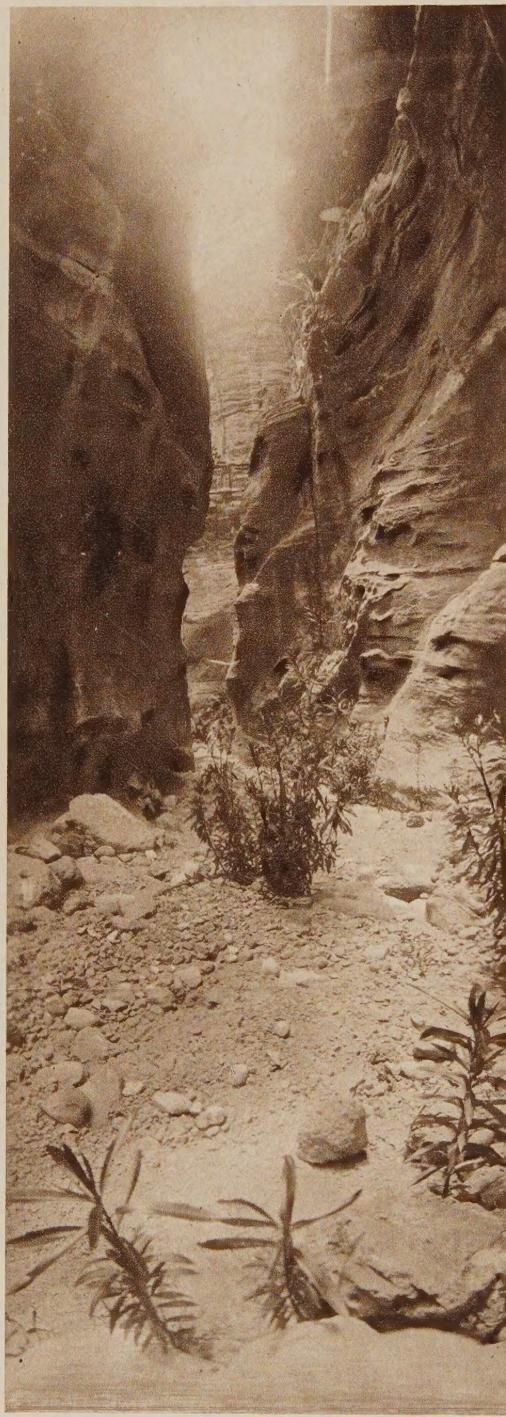
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PETRA : PEREA  
PHœNICIA



VIEWS OF THE GREAT GORGE AT PETRA

# PETRA : PEREA PHŒNICIA

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By  
*Archibald*  
**REV. A. FORDER, 1863 -**

*Author of*

*With the Arabs in Tent and Town.*

*Ventures among the Arabs.*

*Daily Life in Palestine. In and about Palestine with Pen and Camera.*

*In Brigands' Hands and Turkish Prisons.*

*The Branded Foot.*

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THE BRANDED FOOT

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## FOREWORD

MANY have been the requests for an illustrated book on Petra, and other old-time districts and places, but there are few who have had the opportunity to tarry long enough in such places to enable them to get suitable photographs and sufficient matter to put into book form.

It has been the author's good fortune to visit repeatedly the places that form the title of this book, and his intimacy with the Arabs who frequent them has enabled him to get photographs and information that go to make up this volume. With few exceptions, the photographs reproduced are all off my own negatives, and the descriptions which go with them are from personal observation and information given by the natives.

With the new state of affairs, caused by the war, it has become more difficult and dangerous to visit these places. The Turk had a fairly good control over the people, which made it possible to visit the places of interest in their districts, whereas now, with a poor administration and partial independence, the Arab resents the incoming of outsiders to see what he thinks is of financial interest and profit to the sightseer.

Hence the reason that has led me to comply with the request of many friends to give them in picture form, with brief descriptions, some of the many things and places that it is almost impossible now to visit, except at great expense and some amount of danger, with the hope that in looking at the pictures, and with the reading about the same, some measure of pleasure and profit may be given and gained.

I make no apology for adding another to my list of books already on the market, for a kindly disposed public have in their reception and treatment of former volumes encouraged me to introduce them to the attractions of the places dealt with.

If readers and friends on both sides of the Atlantic find pleasure and profit from these pages, the writer will be well repaid for putting them together.

A. FORDER.

*Jerusalem, July, 1923.*

# PETRA

## DIFFICULTIES OF APPROACH

PETRA, like a will-o'-the-wisp, has lured many to its rocky bosom, only to be turned back from its fascinations by the avarice, ignorance, and superstition of its wild inhabitants; or, like an oft-recurring star of unique beauty, has appeared on the face of history, only to vanish again and disappear in the shadows of passing years, decades, and centuries.

But at such times sufficient has been seen to whet the appetite of those interested to induce them to face the fatigues of a long journey, the dangers of semi-civilized tribes of Bedouin, and the risk of violent death, so that Petra's charms and little-known wonders might become familiar to the outside world.

Alas, that this unique relic of past ages should be so difficult of approach! And now again, at the opening of a new century, Petra has receded into the shadows, and is as difficult of approach as ever it was, for, with the partly granted independence to the Arabs of trans-Jordanic regions, the would-be traveller and explorer of Petra's attractions and rock-hewn wonders must face the same difficulties and dangers encountered by those who ventured near its rocky walls half a century and more ago.

Fortunately, during the few decades preceding the war, sufficient protection was afforded to travellers by the Turkish authorities, then ruling in Moab and Edom, to permit quite a few to explore the valleys and mountains that embrace Petra, and to photograph them with their varied excavations; so that this old-time home of the Troglodites can now be seen in picture form without the risks, dangers, fatigues, expense, and time necessary to make the journey in reality; and it is that the many might see in picture form and gather from the descriptive record these wonders of the past, that these lines have been penned and photographs reproduced; for the author has had the privilege of visiting this rock-hewn city nearly a score of times, and his familiarity with the Bedouin of the district has enabled him to take time to secure photographs and measurements that to others was impossible.

## ITS DESOLATION FORESHADOWED

PETRA has had a varied, sad, and broken history, which makes it very difficult to piece together and make a whole of; but sufficient can be gathered from records of the past to enable the student to glean some idea of its inhabitants, purpose, and experiences.

Its earliest inhabitants were the Edomites, the descendants of Esau, which at once links it with Biblical history. These were followed by the Horites, who were quite numerous, and who were eventually absorbed by



TYPICAL ROCKS OF PETRA

Whichever way Edom's ruined capital is approached, formidable piles of rocks have to be climbed, making the task dangerous and tiring.



PETRA'S EASTERN WALL

The section shown here gives a good idea of the barren rocks that encircle the rock-hewn city on all sides.

the Ishmaelites, who, in spite of frequent subduings and practically obliterations, have survived till the present in the form of the Bedouin and semi-nomad.

One would gather from Bible records that the Petreans were always a proud and turbulent people, hence the drastic prophecies made against them by the prophets and the literal fulfilment of those prophecies. Note some of them :—

Concerning Edom, “I will make thee small among the nations, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill : though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.”—Jeremiah xlix, 15, 16.

Again, in verse 17 of the same chapter : “Edom shall be a desolation : every one that goeth by it shall be astonished, and shall hiss at it.”

Obadiah, in his prophecies against Edom, says : “The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high ; that saith in his heart, Who shall bring me down to the ground ? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.”

The most superficial glance at ruined and isolated Petra will prove how literally these predictions have come to pass, and how unfailing is the Word of God in its fulfilment.

#### PETRA'S BIBLICAL CONNECTION

FREQUENT references in the Bible to Petra, under the name “Sela,” which is the Hebrew equivalent for “Rock,” links this rock-hewn marvel with ancient times.

26 In 2 Kings xiv we read of the king of Judah fighting against the Edomites, and in verse 7 it states that “he took Selah, i.e., the Rock, by war, and called the name of it Joktheel.” Thus Petra passed into the hands of the King of Judah.//

David, the supposed writer of Psalm lx, exclaims in verse 9 : “Who will bring me into the strong city, who will lead me into Edom ?” without doubt referring to the almost inaccessible city of Petra. Isaiah refers to Petra, in chapter xvi, verse 1, as Sela, or Petra ; and many think that it was to the rocky recesses of Petra that the Apostle Paul retired and spent three years of his life. At the time of Christ, Petra was a flourishing metropolis and commercial centre standing midway between Mesopotamia on the east and Egypt on the west. To it came the merchants with their goods from far and wide to barter and exchange them for what each land needed.

For many years Petra was a centre of Christianity, and Bishops of Petra are mentioned as attending the councils of the early Church ; even now the Greek Orthodox Church has its Bishop of Petra, although the office and name are only nominal.



### A SILENT WITNESS

All that remains to testify to an early Christian church. It was built, not excavated, and appears to have been very large.



### EARLY CHURCH CHANCEL

The mark of an altar, now cut away, is plainly to be seen left on the rock. The coloured grain in the stone is very noticeable and well preserved.

With the advance of Mohammedanism came the decline and collapse of this once flourishing centre, and now for centuries Petra, with its wonderful excavations, carvings, and evidences of former glory, has been hidden away from the world's gaze and left to the few semi-nomads who frequent the district, and who, in the rainy season, seek shelter for themselves and their flocks in the roomy and weather-proof chambers hewn in the rocks.

#### SECULAR HISTORY

Of Petra's secular history it is difficult to write, for there is little to be gleaned from records of the past, and the absence of inscriptions—except Nabathean, of which there are quite a few on the rocks—makes it hard to locate consecutively any definite times or periods of this attractive long-lost city. As has been seen, the Bible history of Petra is clear, and there is no doubt that for centuries the Ishmaelites, in the person of semi-nomads, possessed the place and district.

About the year 300 B.C. the Greek general, Athenæus, took the city whilst the men were absent at a neighbouring market, but it was not held long by them.

Later, the Romans occupied the place, and for a long time it was under the suzerainty of the nation.

Hadrian conferred privileges on Petra, and coins found there bear his image.

The Greeks introduced Christianity into the district and city, and in all parts of the excavations are traces of early Christian worship.

There are evidences of an Egyptian occupation of the place, but nothing of importance except what is found on the monuments.

The whole region was at last conquered and overrun by the Arabs, and it was only a matter of time for the religion of Islam to drive back the followers of the Cross. Gradually the blight of Mohammedanism settled down on the capital of Edom, and for centuries the beauties, rocky fastnesses, and excavations of Petra were lost to the world, only to be revived and visited by the favoured few during the last century. Now again it seems probable that Edom's rose-red city will again recede into oblivion, and there remain until some government strong enough to control the turbulent fanatical Arabs of the district arises and again makes the way safe, easy, and practicable.

#### PETRA'S INHABITANTS

A CAREFUL study of the Old Testament prophecies concerning the future and ultimate fate of Edom, with Petra as its capital, leads one to conclude that complete desolation, ruin, and lack of residents must eventually come about, and such is the case. Some incline to the belief that the words of Isaiah, in chapter xxxiv, verse 10, "none shall pass through it for ever and ever," refer to a set time only, and not to perpetuity; but none pass through Petra now as they did in former days, and but for a few beggarly nomads the once populous city is deserted.



#### VARIEGATED ROCK TOMB

Nature's work in the graining of rock is plainly seen here. The veins are of different colours, brown and blue predominating.

For a few months during the cold rainy season of the year a few families of Bedouin, with their goats' hair tents and their few goats, find a home and shelter in the valleys and excavations, but as soon as the weather permits they go to the highlands, and Petra is left to its loneliness.

In fulfilment, too, of Isaiah xxxiv, 11, 14, 15, are seen and heard at Petra the pelican, owl, and vulture, for all have their home there, and the wild beast of the desert finds a hiding-place amid the undergrowth and rocks that abound on every hand.

Other inhabitants of or near Petra are a small tribe of Arabs known as the Layathaney, who are of a decided Jewish type. They are the descendants of Kaab, a branch of the Kheibar Jews. The Hedjaz and their immigration into Petra date after the Mohammedan conquest. Some learned travellers have identified them with the Rechabites of Jeremiah xxxv, 6, 7. Although professing themselves to be Moslems, they are laxer in their religious observances than the near-by Bedouin; they retain not only the marked physiognomy of the Jews, but many of their customs, and some wear the Pharisaic love-locks.

#### PETRA'S OUTSTANDING FEATURES

THESE are three-fold. First, its unique location. To the casual traveller passing south on either the west or east side of the Edomite range, the sights of the rock-hewn city might easily be passed by, for the city proper is contained in a natural basin some two miles in extent and surrounded on all sides by barren and precipitous rocks, which completely exclude from sight any of the marvels wrought in the mountains or in the enclosed basin. Without previous knowledge, one of the wonders of the Orient might easily be passed, so well is the site chosen, which makes it practically inaccessible and entirely hidden from view.

Secondly, the nature, colouring, and grain of and in the rock. Some have attempted to describe the colours of the rocks, but few have succeeded; some style them bright hues, but dull would be nearer the truth. The predominating colour is a terra cotta and dirty white, intergrained with dull crimson, indigo, yellow, and purple. They are not startling, although striking, for they are a part of nature's handiwork, and it is difficult to see where some of the intergraining begins and where it ends. Probably in no other part of the world has nature lavished so freely colouring of so many shades and hues.

Thirdly, the excavations and carvings in the rocks. In spite of the perishing nature of the rock, sandstone, and the wear and ravages of centuries, plenty remains to testify to the ambition, energy, and skill of the former dwellers in this rocky enclosure. Temples, dwellings, theatres, tombs, palaces, and well-paved ways, now all in ruins, bear witness to the past glory of the Edomite capital; and one can stand in many places and see before him the simple caves of the Horites, the elaborate temples of the



A TYPICAL GROUP OF PETRA BEDOUIN

Note the extended stomachs of the children caused by eating raw and uncooked roots and green food.



PETRA GUIDES

Without such, much of interest could easily be missed. Both these are well known to the author

Roman, the tombs of the humble as well as the wealthy Petrean, and the worship halls of the early adherents of the Christian religion.

But little remains of buildings, although there are evidences that such existed; only the work in the solid rock remains, and what was built to last through the centuries in the shape of water courses, objects of worship, and rocky stairways.

#### A PARADISE OF FOLIAGE

ALTHOUGH the word Petra signifies Rock, the valley that bears its name and the approaches to it are made attractive and pleasant to the eye, and an ever-ready shade from the heat by the abundance of foliage from the trees and shrubs that abounds on all sides, thus relieving Petra of its otherwise barren and unattractive appearance.

First, most abundant and most pleasing among these is the oleander, which grows to an immense height and size, and puts forth a liberal yield of pink and white blossoms. Wherever this hardy tree is watered by springs or streams it flourishes in a wonderful way, and in places lateral valleys are choked by its growth, literally compelling pedestrians to hack their way through.

The rutn or juniper tree also flourishes amid the ruins of Petra and supplies a good amount of firewood for the Arabs. This shrub, not needing much water, is found growing in the crevices and on the summits of the most rocky and barren heights, and in spring flowers abundantly, its white flowers scattering fragrance and perfume over the entire valley.

The tamarisk, too, is a native of Petra, but, beyond supplying beams for the native houses and tent poles for the nomads of the district, is of little use.

Wild figs, oaks, and willows are also found amid the ruins of this long-lost city, and in spring the ground is carpeted with wild flowers of all hues and kinds. Scarlet anemones, squills, daisies, cyclamen, poppies, mallows, and other kinds vie with one another in making the desert blossom as the rose, while on the terraces east of the ruins fruit trees and vegetables, vines, and cereals are cultivated and yield good crops with little expenditure of time, energy, or expense.

Of wild creepers, ferns, and such-like growths more will be said in the proper place; these abound where they are seen to the best advantage, for nature has placed them in suitable ground and, left to themselves, they flourish.

#### APPROACH TO PETRA

THE rock-hewn marvel of Edom, although enclosed on all sides by precipitous walls of solid rock, is easy of access if approached by the right way. Easy access is possible from the east, north, and west; but from the south much hard, weary climbing has to be done.

Coming up from the Arabah on the west, one rises quite four thousand feet, and then descends into the enclosed valley; coming to Petra from the east, the traveller gradually descends nearly four thousand feet until he



GRAINED ROCK

A snapshot of the coloured grain in the rock from which the temples, etc., are excavated.



GRAINED STONES

Used as ornamental and decorative in the foundations of an ancient palace.

arrives in the bed of the valley. From the north, through Beytha and Barid, the descent is not so noticeable, as it is more gradual, though more difficult and dangerous to riders.

Outside the rocky barrier that encircles Petra there is little visible to attract the traveller to enter the valley below; but as one emerges into the rock-encircled basin it is difficult to decide which to visit first of the multitudinous attractions on all sides.

Probably the main entrance to Petra was from the eastern side. It is certainly the most interesting and impressive; for a steep slope leads into the gorge, which gradually narrows until it terminates against the massive barrier of white sandstone rock that bounds Petra on the eastern side. To the visitor arriving for the first time there seems an end to all progress, until, having pushed through a barrier of massive oleanders, the narrow opening known as the Sik appears, through which all must pass into the city below. Through this gorge invaders have come and gone; through it have ridden Rome's warriors and captives; and there of late years Turkish and Hedjaz troops have vied with each other to bar all entrance or exit. Once through the Sik, the visitor leaves the magnificent gorge to its silence, solitude, and stately grandeur:

#### FIRST ATTRACTIONS AND INDICATIONS OF SIGHTS

UNTIL one nears the great gorge afore-mentioned, there is little to attract attention or to induce one to turn aside from the rough track being traversed.

Fields of grain suddenly terminate and merge into barren rocks of a yellowish-white colour, seared and discoloured by the rains and winds of centuries. Small lateral valleys lead off to higher rocks behind and away to the highlands beyond; but it is wiser to keep to the beaten track, rough though it may be, than attempt to scale the slippery surfaces of the rocks with the hope of making a short cut.

Of a sudden the beginning of mysteries appears, in the shape of huge blocks of rock isolated from the mass near by, and carefully cut into cubes and other shapes. These vary in size and height, some of them being quite twenty-five feet from base to top, and correspondingly square.

A close examination of these isolated cubes reveals the fact that many of them were used as tombs, whilst others are as yet solid, not having been finished by being hollowed out. All of them have the entrance at the back so as not to appear from the main road, and some have an attempt at ornamentation, which is now badly worn by the rains of centuries.

Opposite these, on the left-hand side of the road, are excavations of quite a different nature. Massive domes of sandstone, which look as if they had been turned upside down by some upheaval of nature, form an attractive feature of the barrenness all around.

High up in the side of one of these is a small opening, giving entrance to the inside, which at some time had been hollowed out at great expense of time and labour, in order to form the home of some Horite troglodite and



VIEW IN THE GREAT GORGE LEADING TO PETRA  
Solid walls of rock, in varying colours, rise hundreds of feet above the stony bed of the ravine that leads to the "rose red city" beyond. In many places the rock is covered by creepers and ferns, giving an added charm to the scene.



UNCULTIVATED BEAUTY  
The entrance to Petra is made difficult but beautiful by a barrier of tall oleanders. They bear white and pink flowers profusely.

his family. Here in the solid rock is seen one of the earliest attempts of man to provide for himself a home, secure from attack, weather-proof and warm in winter, and cool in summer. Curiously made indentations encircle this primitive home, for what purpose needs explanation.

Here at the entrance of the rock-hewn city below we have visible demonstrations of the work of man, long before he thought to build for himself habitations of brick or stone, and probably before Petra's valleys heard the sound of the excavator's pick or the carver's tool.

#### THE CITY'S GUARDIAN

As the traveller looks down on the things described in the preceding page he beholds a striking monument of mixed architecture, which never fails to attract attention as one nears the barrier of oleanders which stands out in great contrast to the rocks beyond.

Well above the valley and cut into the rock is a two-story excavation that may have served in its turn for both temple and dwelling. The lower part bears traces of great antiquity, and was probably the work of a people who inhabited Petra in pre-Christian times. As will be seen from the illustration, the upper part is ornamented by four good-sized pyramids, all a part of the rock, and which savour of work done during the occupation of Petra by the Egyptians. Nothing either inside or outside remains to give any idea as to the purpose of this huge excavation. The probability is that succeeding peoples had a hand in the work, each trying to improve on the work of the other.

When we have passed the oleander barrier the great opening of the Sik appears, but unless one is provided with a trustworthy guide one of the most interesting sights of Petra, viz., the great rock-hewn tunnel, may easily be missed, so well is it concealed from sight.

Without doubt, the entrance to this is now hidden by the accumulation of the debris of centuries, but in the days of Petra's prosperity it was open for the purpose for which it was intended.

This tunnel burrows under a mass of rock of hard limestone, and is some 300 feet long, 20 feet wide, and 25 feet high. The work is very crude, and there is no attempt at smoothing off the rock or shoring it up in any way, so that the ravages of time have caused the roof to scale off in many places, though not sufficient to make any serious break in the rock skywards.

Naturally, the question that comes to one's mind on seeing an excavation of this nature is : For what purpose did the Petreans undertake such a task ? For an examination shows that the tunnel only leads into a narrow valley that finds its way into the Arabah miles below.

A feasible explanation of the question was given me by a modern Petrean, who said the tunnel was made to carry off the floods of water that came rushing down from the eastern hills during the rains ; for if the floods were allowed to rush through the gorge and into the city irremediable damage might be done, hence the foresight which sought to prevent such a calamity.



#### ANCIENT DWELLINGS

These huge sandstone domes, hollowed out, sheltered the Petreans millenniums ago.



#### CUBE TOMBS

These are some of the first attractions on approaching Petra from the east. They appear to be of a great age.

It was interesting and impressive to be told that the present-day name for the tunnel and the valley beyond is Wady Muthlum, i.e., "The Valley of Shadows." "For," said the Arab who told me, "the place is full of danger from wild beasts, robbers, and all kinds of evil."

### THE SIK—OR GREAT GORGE

IF Petra is entered by any other way than the eastern, one of the grandest, most impressive, and most awe-inspiring gorges in the world will be missed. This is known as the Sik, and is the only entrance to the city below from the sun-rising side.

A cleft in the rocks about twenty feet wide gradually narrows till one wonders if progress is possible. Visitors to Petra some seventy years ago speak of an arch spanning the entrance to the gorge, but this no longer exists; only the spring on each side is now visible.

Walls of bare rock of a dirty white colour rise hundreds of feet on either side. As one advances these walls rise higher and higher until the sun can find no entrance for its warmth and rays.

The gorge twists and turns like a serpent; soon the white rocks give way to terra cotta, and again to dark brown; then all the colours of the rainbow seem blended into one, and over all, in places growing from the bare rocks, are masses of maiden-hair fern, wild ivy, and variegated creepers, whilst many a wild fig or bright flowering oleander varies the scenery in this fairyland of colour, foliage, and surprises.

At one time this gorge was paved with hugh blocks of stone, of which many traces are still visible. On either side are channels cut in the rock, through which flowed, and still flows, bright, cool water from the springs away up in the hills. Where these channels were impracticable, the water was conducted through earthenware pipes cleverly let into the rock and set in solid cement, and which defy removal after these many centuries.

As the traveller slowly advances yard by yard through this mile-long gorge of surprises the walls gradually close nearer and nearer to each other. Cut into the rock on either side of the gorge are niches which might have contained statuettes or busts of Petra's notables, or in which votive or flower offerings may have been deposited.

In the spring of the year a stream of clear, cold water runs through the length of the gorge, adding its music to the charms of this fairyland of wonders, colour, and surprises.

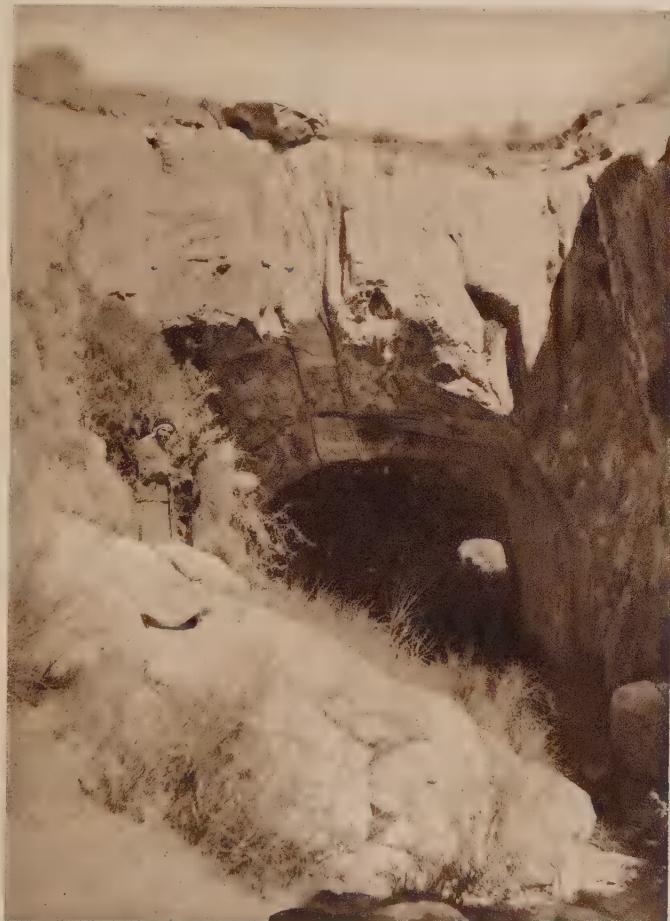
The Sik terminates with a narrow, dark, and sunless passage, in front of which suddenly appears the masterpiece of Petra.

### THE MASTERPIECE OF PETRA

IF there were nothing else to see at Petra but what is known as the Khuznee—or Treasury of Pharoah—it would be worth all the fatigue, time, expense, risks, and energy needed in order to see such a work carved like a cameo in the virgin rock.

### THE PYRAMID TOMB

This evidently belongs to two periods. The lower part to pre-Christian times, and the latter to the occupation by the Egyptians.



### THE GREAT TUNNEL

It was probably cut to carry off the flood of water that came down the valley after heavy rain.

When first seen as one emerges from the Sik, words seem to fail in wonder and admiration at such a work, which after nearly two full milleniums is little the worse for its long exposure to elements which appear to have treated it kindly as if in consideration of its charm and beauty.

The beauty of the monument is enhanced by its perfect and delicate colouring of rose-red or terra cotta, and which, unlike the other monuments of Petra, is not intergrained or marred by any other colour.

From base to top the excavation measures one hundred and twenty feet and some sixty feet wide. A delicately carved second story rests on the solid but exquisite façade below. Huge columns, a part of the rock itself, support an elaborately carved façade, on which figure in bas-relief different kinds of musical instruments. On the walls of the portico and the upper story are representations of armed horsemen and winged figures, with graceful flowing drapery.

Nine of these winged figures have been taken to represent the nine muses, which, together with a huge lyre, lead one to think the work was dedicated to those divinities.

On the summit of the excavation is a great urn in which the Arabs think the great Pharoah deposited his gold, and at which they fire bullets, hoping some day to break the vessel and bring down on themselves a shower of gold.

Off from the portico there are three doors with finely carved lintels. These lead into three chambers cut into the mountain, but bare of all ornamentation, the front and largest one having three recesses, in which sarcophagi may have found a place at one time, but no traces of such remain.

The capitals of the columns and the cornices above all bear the Roman eagle, proving without doubt that the conquerors of the Eastern world had a good share in the working of this masterpiece of carving and excavation.

To enhance the beauty of this temple, tomb, philharmonic hall, or whatever it may have been, is a fairylike fore-court in which blossom oleanders, tamarisks, willows, and creepers in abundance, which are green all the year round.

#### PETRA'S PLAYHOUSE

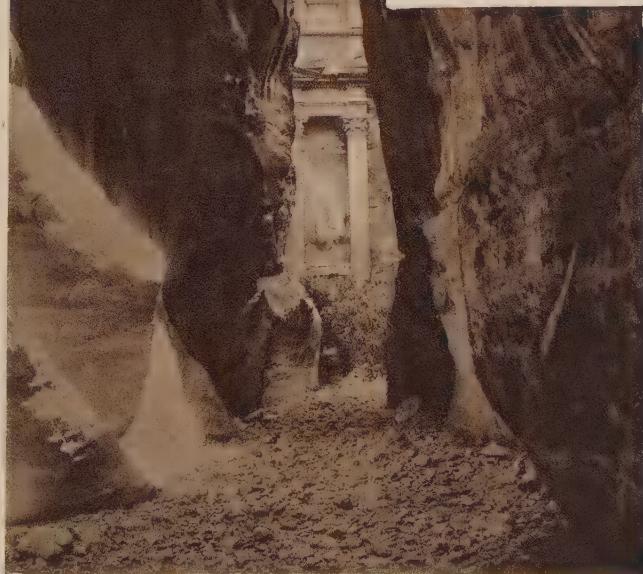
FROM the fore-court of the Khuznee there is only one outlet. This leads at once into a dark and narrow defile, the walls of which tower hundreds of feet high on either side, and are a deep brown in colour, with wide streaks of black running through them.

On both sides are traces of elaborate excavated chambers high up in the rock, reached by stairways cut in the same material. Some of these chambers are thirty feet square and have benches on three sides of them which might serve as seats, and suggest the idea that the rooms were council chambers or public halls of assembly.

At places along the ravine are huge pylons standing isolated from the adjoining rock, which probably served as tombs at some period in the

### THE EASTERN ENTRANCE TO THE SIK

Tall oleanders hide the lower part of this break in the rocky barrier and make access difficult. An arch at one time spanned the entrance. The predominant colour of the rock is a dirty yellow, intergrained with brown.



### THE WESTERN OUTLET OF THE SIK

Note the outlines of the temple beyond.

history of this rock-hewn city. Everywhere creepers climb the sides, and trees of many kinds and hues add beauty to the wildness of the scene.

Soon the ravine widens out, and on the right hand are seen carvings and excavations of many kinds, styles, and periods; but more wonderful than these is the attraction on the left side, for there, cut into the side of the mountain, is an amphitheatre which in the days of Petra's prosperity was the playhouse of its many inhabitants.

This amphitheatre is composed of thirty-three tiers of seats, each hewn above the other from the rock. It is estimated that between three and four thousand people could be accommodated to view the sports and plays in the arena beneath, which included water as well as dry sports, for the basin forming the arena was so built as to be flooded with water, on which miniature naval competitions and sports could take place.

From any point on this amphitheatre the prospect was most imposing, for in the variegated walls facing the seats was a numerous variety of carved excavations, including tombs, dwellings, temples, and store-rooms, all of which played their part in the life and history of Petra. Thus, in close contact with the dead, the living found their pleasures, amid the solid, lasting, and unfailing energy and toil of its ambitious inhabitants.

The remains of other such places will be dealt with later on, but nothing else of so elaborate a nature is to be found to testify to a pleasure-loving people that lived amid such surroundings.

#### TEMPLE AND MAUSOLEUM

FROM the theatre and beyond is one mass of bewildering attractions, and it is difficult to decide which to visit and examine first, but near by are two striking works that claim first attention.

High up in the rock is an excavation, the like of which there are few among the ruins of Petra. The carved entrance is well preserved and leads into a spacious chamber. Around the walls, in every available space, are shelf tombs cut into the rock, and, as if this did not suffice, the floor is filled with receptacles for dead bodies, in all numbering some forty loculi.

This without doubt was the burying-place of one of Petra's rich families, and being high up in the rock was safe from damage by the rains or torrents that flowed through the valley beneath. Scratchings on the walls savour of inscriptions which yet remain for some one to transcribe.

Beneath this funeral chamber are caves that probably were inhabited by the Horites, who paid little attention to ornamentation and decoration.

A little beyond this chamber is a very fine excavation, known as the Urn Tomb, because of the huge urn that surmounts it.

The inside originally contained loculi which have been rounded at the top to form apses, as a Greek inscription records the fact of its having been a church at one time.

To accommodate the worshippers a spacious fore-court was added, this



PETRA'S MASTERPIECE—THE KHUZNEE, OR TREASURY OF PHARAOH

For beauty, I'm unrivalled : in colour, hard to match.  
Time has dealt me hardly, and left me many a scratch.  
The ones that made me possible have long since passed away,  
But I survive to bear witness to Petra's glorious day.

being built up on a series of arches which are now in ruins, and which probably served as store-rooms for the offerings to the temple.

On either side are colonnades formed by two rows of Ionic pilasters. These were probably retiring quarters for the priests. Over the door is a window, and above it three others, which served to light the interior, as neither air nor light could penetrate from the sides or back.

The graining in the front of this excavation is remarkable, and, seen in the light of the setting sun, is fascinating.

Higher up in the rock are tombs and dwellings, which were reached by staircases which were also a part of the rock, but which now are inaccessible by reason of exposure to the weather.

### THE CORINTHIAN TOMB

CONTINUING along the eastern wall of the valley, into which the traveller has now fully emerged, we come to what is known as the Corinthian Tomb, because of its being borne by a substructure of columns of that period and style.

Unfortunately, all the excavations in the eastern wall have suffered severely by the ravages of the weather, for they all face west and are fully exposed to the storms that come from that direction.

This excavation has not escaped, but sufficient remains to testify to its once noble appearance, which seen from all parts of the valley must have been very imposing. Although styled a tomb, it was in all probability a temple, originally for heathen worship and later for Christian, as the inside wall shows traces of an altar which has disappeared.

The interior consists of one large and two smaller chambers large enough to accommodate several hundred people. The colouring and intergraining of the inside walls are unusually fine and lend added interest to the whole. During the rainy months of winter sheep, goats, and cattle are stabled here, whilst the owners find comfortable quarters in one of the corners, and think themselves fortunate in having such quarters ready for occupation without any labour on their part.

### ROMAN REMAINS

WHEREVER the legions of Rome went they left their mark, usually in well-made roads or in substantial buildings, but at Petra this was difficult to do because of the perishable nature of the material they had to work with. Two things, however, are visible which have stood the test of time, weather, and destruction, and bear testimony to this once indefatigable people.

Lying about among the ruins, hidden among the grass and wild flowers, are numerous parts of mills with which the Romans used to grind their grain. These mills are of black basalt, a stone as hard and heavy as iron. They are not the usual make of hand mill so common in the Orient, but consist of a cone that fitted into a hole shaped to fit it, the upper part had on either side projections into which fitted beams which served as handles

### URN TEMPLE

A huge urn surrounded this excavation, hence its name. It had a fore-court built up on arches, but now in ruins. This view is taken from the theatre opposite.



### INNER GORGE

After passing through the Sik, a shorter gorge leads to the valley that comprises the city of Petra. The walls of this ravine are excavated in different ways.

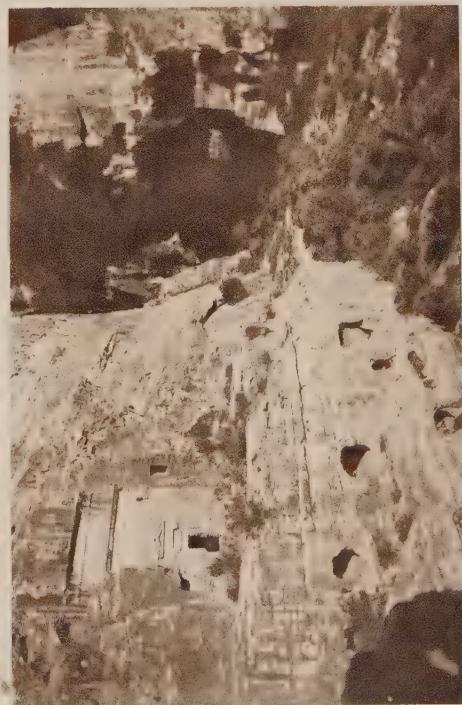
### TYPICAL ROCK SCENERY

This shows the simple cave homes of the early Petreans and, above, the advanced work of a later people.



### PLAYHOUSE OF PETRA

Thirty-three tiers of seats cut in the rock permitted thousands of people to watch the sports in the arena beneath.



to revolve the stone that ground the meal. Although very heavy, the stone was without doubt turned by hand, and was probably the work of slaves.

The other testimony to Roman occupation in Petra is a huge columbarium consisting of hundreds of niches cut into the rock, which were used for the storing of cinerary urns that contained the cremated ashes of the dead.

This columbarium consists of two chambers, the inner one being the smaller. There are evidences of the entire walls having been plastered, the purpose being to conceal the urns contained in it; but exposure to the weather has caused the plaster to fall away and only a few patches now remain. Long since the urns have been removed and broken, for the Arabs think that everything of this nature contains treasure and at once smash it for what it may contain. Excavation about the entrance to the columbarium might reveal some urns of interest to antiquarians, especially if they were inscribed, but until Petra is turned over by the pick and spade little of that nature is to be seen or found.

#### DEFACED MAGNIFICENCE

IN close proximity to the Corinthian Tomb, and part of the same rocky wall, is what is known as the Three Storied Tomb, but whether it can rightly be styled a tomb is a matter of doubt.

As will be seen from the illustration, this excavation had a most extensive and elaborate frontage, and the possibility is that it served as a temple rather than a tomb.

Unlike other rock-hewn attractions at Petra, this one has a façade of three stories, ornamented with Corinthian columns, eighteen in number, each being cut in the rock and standing alone.

Above the top row of columns was a cornice of masonry, of which little remains, which without doubt gave a very imposing appearance to the whole.

Four portals of different styles gave egress to a huge hall, the interior being entirely void of ornamentation, and but for the wonderful graining in the wall would not call for notice, for, as in other excavations, the workers seemed satisfied with nature's colouring and left the walls void of artificial decoration.

The absence of loculi and niches in the wall seems to do away with the idea of its having served as a tomb, and the faint mark on the eastern wall savours of a one-time altar, now levelled with the rock.

The frontage has every appearance of once having been a spacious fore-court in which worshippers could have assembled whilst the priests performed their ceremonies inside; but this court is now overgrown with grass and shrubs, and in spring-time is one mass of coloured wild flowers.

Next to the Khuznee, at the outlet of the Sik, this must have been the second most imposing monument of the Petreans' skill, work, and ambition.

### THE CORINTHIAN TOMB

The now weather-worn facade tells of a one-time elaborately carved front. Probably between the pillars statues of Petra's worthies were placed to perpetuate their deeds and names. The excavated chambers are cut far back into the rock.



## INTERIORS

A NOTICEABLE feature about the excavations of Petra is the fact that little attention was paid to the interior decoration or embellishment of their temples, tombs, or dwellings. Unlike the Egyptians, who put all their decorations on the inside of their tombs and other buildings, the Petreans seem to have been content with outside adornment, so that their best work was visible to the eyes of the residents and passers-by.

With very few exceptions, the excavations of the rock-hewn city are void of anything attractive on the interiors. Why this should be so it is difficult to suggest, for the rock lends itself to carving and ornamentation with little trouble.

One of the largest chambers is different from its neighbours in that it reveals an attempt at ornamentation which, with the colouring of the rock, a dark red, shows that the Petreans were not minus ambition along that line.

The ornamentation takes the line of fluted columns carved in relief from the floor to the roof and in height about fifteen feet. Between these columns are oblong niches capable of containing statues, of which, however, there are now no visible remains, but suggesting the existence at one time of a hall of statuary.

Other excavations show evidence of being worked with a view to provide storage for the merchandise of the traders who were compelled to deposit their wares for a time in the city; for, as already stated, Petra was at one time a great centre of commerce between the East and the West.

The three sides of many of the chambers are so worked as to provide recesses, with divisions between them in width about three feet, height four feet, and depth six to eight feet. In these it would be possible to store dry goods without fear of damp, rust, or other kind of damage, whilst the middle of the chamber would serve as office or dwelling.

That these recesses were used as tombs is most unlikely, as they are too large to serve as loculi, and the absence of lamp niches is also against the possibility.

In many of these store chambers the grain in the rock is very much in evidence. The rock, being of various colours, did away with the necessity of all artificial decoration.

## INSCRIBED MONUMENTS

THE absence of legible inscriptions in the rock-hewn city of Edom is one of the few disappointments to the enthusiastic explorer who seeks light and information about these works and monuments of past centuries.

In places unlooked for, and seemingly unsuitable, are to be found inscribed characters that are Nabathean, but they reveal little of interest and throw no light of importance on the history, doings, or workers of the place.

On one large excavation only is there found an inscription of any length, and that still awaits interpretation; for it is difficult of access and requires



#### A ROMAN MILL

Cut from hard basalt, this once useful necessity now bears its testimony to a long past period of prosperity and energy.



#### ROCK-HEWN COLUMBARIUM

One of the few Roman remains of the occupation of Petra. Urns containing the ashes of cremated persons were placed in the niches and then plastered over.

ladders and scaffolding in order to permit of its being copied or squeezed in a satisfactory manner.

From the illustration it will be seen that the inscription is on the upper part of an unfinished tomb or temple. It appears as if the rock had fallen away before the intended columns were cut, and such being the case the work was abandoned.

Another inscribed excavation is what is known as the Latin Tomb, by reason of its having an inscription over the portal in that language. Sufficient remains of the characters to make out the following : "*Quintus Prætextus Florentinus.*" Which gives one the idea that some influential Roman warrior or citizen was interred in this elaborate chamber.

Over the portal and beneath a Romanic arch is plainly to be seen the eagle with outstretched wings of that once-great world power. All traces of the dead have vanished, but emblem and inscription remain after two thousand years to bear testimony to the courage, ambition, and power of that once victorious nation, albeit now hidden away out of the sight of the world among the ruins and deserted chambers of that once busy city of the desert.

#### APPROACH TO THE CATHEDRAL HIGH PLACE

THIS is so called because it takes pre-eminence among the numerous high places of ancient worship that are scattered about among the rocks and ruins of Petra.

Were it not for two prominent isolated pyramids that stand alone on an elevation, and which can be seen from many parts of the valley below, this ancient place of worship might easily pass unnoticed. It is only in recent years that travellers have seen it, and all the records of visitors to Petra fifty and more years ago make no mention of this most important place.

Situated on the top of one of the highest peaks of Petra, and directly back of the Khuznee, although far above it, is this ancient court of worship, fully exposed to the heavens, and savouring of a time and people whose worship was conducted in the open, long before the days of temples made with hands.

A dangerous, fatiguing, and steep climb has to be made ere one stands on the rocky plateau which surrounds the pyramids that guard the court of worship still higher up. Frequently, heaps of stones have to be clambered over to enable the climber to rise from one ravine to the other. In some places there are well-preserved remains of wide passages cut through the mountain, with solid walls rising high on either side.

Whichever way this high court of worship is approached, there are traces of stairways, smooth paths, steps, and inclines, all cut from the rock, so that access from the valley, four thousand feet below, might be easy and gradual.

At intervals in the rocky walls are niches and alcoves for the votive offerings of the worshippers, or representations of the various deities of



INTERIOR OF LARGE HALL

Showing fluted columns and niches for statues.



AN OLD-TIME SAFE DEPOSIT

In rock-cut recesses, as shown above, the merchants of Petra probably stored their goods. Petra at one time was a great centre of commerce between Egypt and Mesopotamia.



DEFACED MAGNIFICENCE

This once finely carved excavation is a miniature facsimile of the Khuznee. It appears never to have been finished. As it faces due west, it is badly damaged by the storms of centuries. It is generally known as the Three-Storyed Temple.

that age. Thought was given for those who would tire by the long climb, and benches and rest-houses were cut in the rock for their accommodation. Even the thirsty were not overlooked, for receptacles for water are frequent, these being hewn from the rock and cemented.

Evidences are traceable on all hands of this having once been a place of importance, otherwise such pains and labour would not have been expended to make the approach so easy and imposing.

### THE OBELISKS AND COURT OF WORSHIP

AFTER the fatiguing but interesting climb described previously, it is restful to find oneself on a level plateau which is artificially worked, and on which stand the pyramids or obelisks that were visible from the valley below.

These old-time monuments stand in one corner of the platform of which they form a part. The tallest of the two is twenty-five feet high and the second about twenty feet; neither of them is square, nor do they appear to be inscribed in any way.

These rock-hewn columns are known to students of early Semitic religions as "muzzebahs," and are believed to be the "images" of the heathen, or, as mentioned in the Old Testament, the "groves" that the Israelites were forbidden to have anything to do with. The Revised Version has substituted the word "obelisk" for "image" or "grove," which makes the meaning simpler and easier to comprehend.

In these rock-hewn obelisks the spirits of the heathen gods were supposed to dwell. Neither are they ever found alone, there always being two or more. The smaller of the two was the abode of the female partner of the god, who always accompanied him, and in these rock-hewn obelisks we have some of the earliest conceptions of man as to the abode of his deity.

On a higher level, and not far away from the obelisks, is to be seen the high court of worship, beautifully made and well preserved. This high place of ancient worship is simplicity itself, and consists of a level court sunk some eighteen inches in the rock and sloping slightly to the east. This was in order to allow water to flow off it freely and to be carried away through channels cut in the side of the court.

Its length is about forty-five feet, and the breadth about twenty-five. In the centre a small raised platform has been left, about eight inches high, three feet long, and two feet wide. This was probably the place where the officiating priest stood to receive the offerings of the people, or to conduct the worship, especially as it was immediately in front of the altars, of which there are two.

Here on the mountain top, under the blue skies of heaven and the heat of the sun, the early inhabitants of Petra worshipped their gods; here sacrifices were offered on the well-preserved altars; whilst about them on all sides was nature's handiwork, and below them the valley with its hundreds of excavations in every shape and form.

### TOMB WITH NABATHEAN INSCRIPTION

Carved in the rock between the columns.



### THE LATIN TOMB

Named thus because of the Latin characters on the lintel over the entrance. Probably one of Rome's great warriors was buried here. Note the damaged eagle and the fine carving and grain in the rock.

## THE ALTARS AND LAVER OF ABLUTION

EVERYTHING necessary to the worship at the high place was ready to hand on the mountain top at Petra, and, although exposed to the weather for over two thousand years, is well preserved.

The altars, of which there are two, are not built, but are a part of the rock itself, situated on the west side of the court of worship facing the east.

The one on the south side is larger than the other and of quite a different construction. Three steps in the side lead up to the top, which is flat. In the centre is a sunk circular basin with a smaller one inside, sunk in the rock. From off the smaller basin a small drain ran into a hole beneath, which carried off and held the blood of the sacrifices killed and offered on the altar, for this was the altar of sacrifice.

On the court side of the altar is a receptacle like a bin, and grooves cut round it suggest that it had a cover. This box-like bin probably contained the accessories of the altar.

The second altar was approached by three steps leading up from the court, and was isolated on all sides from the rock, so that free access to it was possible from all sides.

The top of this altar is flat with a trench sunk in it some twelve inches wide, on either side of which were indentations to receive bars. This was the altar of burnt sacrifice, the trench being for the fire, and the bars to support the sacrifice whilst being consumed. Both altars are well preserved, in spite of their long exposure to the weather on the mountain top.

A few yards south of the court of worship is a reservoir cut deep in the rock and well cemented. From one corner a few steps lead down to the water when low, which usually occurs toward the end of summer. This was the laver of purification—a necessary adjunct to every place of worship, for water was needed for many purposes; according to the ritual of Oriental worship.

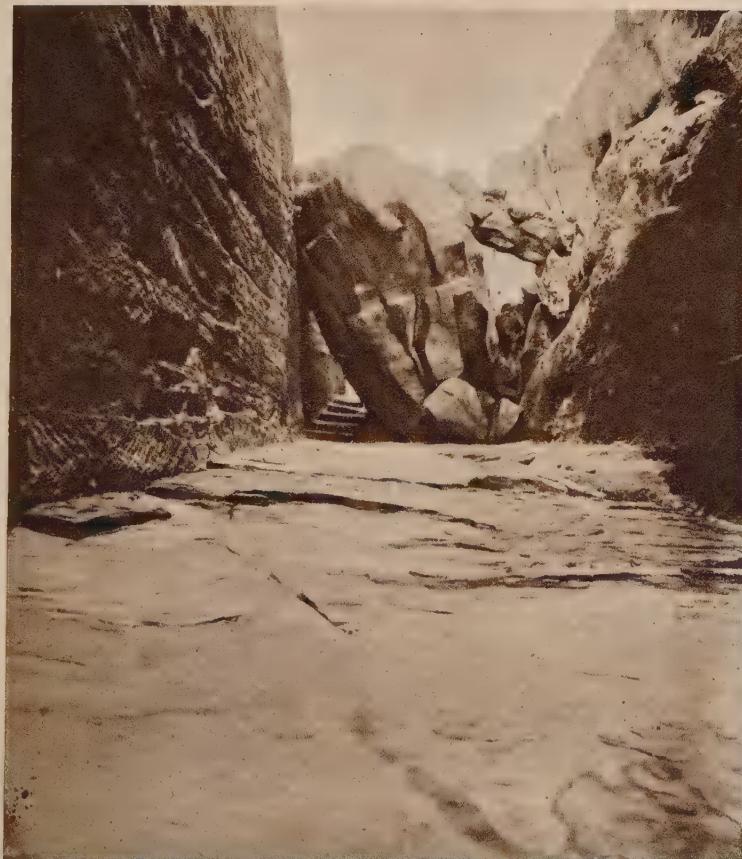
Here on the mountain the Petreans worshipped their deities; here in the rocky recesses the devotees of Baal and other false gods paid their devotions and offered their sacrifices; and in a ruin near by the priests rested and feasted when not on duty.

Other high places are to be seen in Petra, but none so well preserved or complete as the one described here, although all on the same principle.

## PHAROAH'S PALACE

IT is interesting to note how the Petreans have perpetuated Bible history by means of the stories and traditions connected with the various objects and monuments of their district and ruined city. Noticeable among these histories are the stories connected with the wanderings and experiences of the Israelites and the Pharaoh of Egyptian lore.

Just what Pharaoh they mean they know not; they know only the one who oppressed Israel, but their stories about the Israelites tally fairly well with the Bible record.



#### USEFUL

#### STEPPING STONES

Heaps of loose stones help the sightseer to overcome what would otherwise be impassable barriers.

#### A ROCKY WAY

One of the many roads cut through the rocks, giving access to some temple high up and hidden away in the mountains.

Pharoah's name and supposed residence in Petra is perpetuated in the remains of a ruined building which is supposed to have been his residence and judgment hall. Although in ruins, sufficient remains to show that the building was of very fine structure, and it is interesting because it is the only partly intact building that remains to the present time. Everywhere in the valley there are traces of buildings, but none remain standing as does this one.

The building consists of a central hall with side chambers, the whole surrounded by an outer wall, leaving a space of about four feet between the two walls.

Well-built stairs give access to the roof between these two walls, presumably for escape if necessary, or for protection if at any time besieged.

Let into the outer walls lengthways are beams of wood between the courses of stones. These were probably for the insertion of pegs or nails on which to hang festoons on festival days, so as to prevent damage to the stones.

Around the entire building, raised high above the ground, was a cornice of finely carved stone. On this were representations of flowers, fruits, beasts, birds, and human beings, all intermixed. Only a few pieces of this carving are to be found, as the Arabs have smashed to atoms all that is visible above ground in their dislike of anything savouring of the human in picture form, whether in stone or on paper.

Near this supposed palace, and spanning the main street of the city, are the remains of a triple arch which, when entire, must have added greatly to the beauty and dignity of the whole. But this, too, has suffered at the hands of man and the ravages of time and weather.

### THE CITADEL ROCK

OVERLOOKING the entire basin of Petra, with its rocky walls permeated by excavations of all shapes, sizes, styles, and colours, is the massive and stately rocky pile which has been styled the Citadel Rock.

There are only a few peaks that can excel this one in height, and, being located in such a position of advantage, was well chosen for the erection of a castle which was to serve as a lookout for the city below. Sufficient ruins remain to testify to a one-time formidable structure on this lofty crag, reached by narrow stairways cut in the rock, and difficult of approach, in which the watchmen or defenders of Petra kept guard and gave the alarm of any approaching foe. The face of the rock is full of caverns of an earlier date than the Roman occupation of the city, when in all probability their citadel was built on this exalted stronghold. Access to the summit is dangerous and difficult, for the stairs are broken and worn, making climbing necessary in many places.

As one looks down on the ruined city in the valley there may be seen the ruins of many a once-fine building, whose portico, roof, or walls was supported by massive columns. These columns, unlike most, were hewn in

ANCIENT  
OBJECTS OF  
WORSHIP

Centuries ago  
the heathen  
Petreans be-  
lieved that the  
spirits of their  
gods rested in  
these obelisks.



PETRA'S GREAT HIGH PLACE OF WORSHIP

Here the ancients gathered to offer sacrifices and fulfil the vows made to their gods.

sections with holes bored through them. When in position they were held together by means of a central upright bar, either of hard wood or iron, so that if one fell all must fall. These stones, like mill stones, varied from two to three feet in diameter, according to the place they were to fill in the building. Only one column remains standing of the many that must have been in use, and that one belongs to a former Christian church.

#### THE STATUE TOMB

ONE striking feature of Petra is the partition of the colourings in the rocks and boulders of the district. Mention has already been made of the inter-grained colourings noticeable on all hands, but in some parts of the extensive ruins the rock takes on one colour only, which makes quite a distinct feature in the landscape. This is very marked in the ridge that bounds Petra on the east, as also on the south-west, where the entire rock is of a dirty white tending toward a pale yellow.

In this rock the ancients of Petra left their monuments and excavations, which were utilized and embellished by later occupants.

One such instance is prominent in what is known as The Statue Tomb, which originally might have been a simple dwelling or fold for cattle.

High over the entrance to this excavation are three perpendicular niches containing the well-preserved remains of three statues representing Roman warriors in full armour. Who they perpetuate it is impossible to say, for no inscription is visible to throw light on them.

The interior of the tomb is as simple as possible, having recesses only in the front and side walls, which might have contained coffins, sarcophagi, or even bodies wrapped in cloth, but of which there are no remains or traces left.

Opposite this tomb-chamber is an older form of burial-place, unique in its way and strange in its character. Over the entrance to what was probably once a dwelling is a shelf capable of holding one body lengthways, and from a groove cut into the edge of the receptacle it is evident that it was closed and secured by a slab of stone which was plastered over.

This suggests the existence of a people that preserved in this receptacle over the entrance to their home one member of their family that had died. Possibly the body was removed at a later time to make room for another. No other explanation seems possible, for the place is useless for any other purpose.

#### ALTARS

To the student of early Semitic religions altars have an unusual interest, and Petra offers a good field of research for such study and visible results.

The altars of the high place, so well preserved, do not surprise the investigator, for he expects to find such things at these places. At Petra, however, altars are found in the most unlooked-for situations, and give cause for speculation as well as investigation.

Two only can be mentioned in this paper, for space forbids. On the



#### ALTARS AT THE HIGH PLACE

The one on the left was for slaying the victim on, the one on the right was the altar of burnt sacrifice. Both were reached by steps, and both were rock-hewn.



#### ROCK-HEWN LAVER OF ABLUTION

Filled with water from off the rocks during the rainy season. It is lined with ancient cement, which is extremely hard. The water is reached by steps.

western side of the pile on which the high place is found, and hidden away out of sight, is an altar of unusual interest, in a perfect state of preservation. Unlike most altars, it is not built of hewn stone, but is a part of the rock from which it is hewn. It is unusually large and high, being five feet eight inches high, two feet three inches wide, twenty-two inches deep, and two feet wide across the top.

The surprising thing about it is that it faces due south and is void of all decoration or anything that would throw light upon its date, its use, or the deity to which it was dedicated. Of all the altars that the writer has seen in the Orient, this is the only one of its kind, and it would be interesting to know what people there were at Petra that worshipped at an altar facing due south.

The other altar is found on the highest ridge on the eastern side of the rock-hewn city, and owing to its simplicity and isolation is attractive and interesting. This, like the other, is still a part of the rock from which it is cut, but varies in size and design. It is three feet high and the same wide, but only eighteen inches thick. There are no traces of provision for killing or burning sacrifices, and it was no doubt used on which to place votive offerings and at which to worship. This altar, unlike others, requires that the devotee turns his back on the East and worship towards the West, thus doing away with the theory that it was used in connection with Sun worship, or by a people who were accustomed to turn to the East when adoring their great Spirit or Deity.

In these two altars is matter for speculation and research, for the rest of the altars at Petra have their bearings towards the East, as in other parts of the Orient.

#### WATER SUPPLIES

IN wandering about the ruins of Petra, one is impressed with the fact that the Petreans went to much trouble to secure an adequate water supply for their city, for there are remains of their many ways of getting this necessity of life.

The valley of Petra has in itself little in the way of water, a few feeble springs being all that is to be found at the present day, so that artificial means had to be employed to ensure a sufficient supply for the populations of former days.

One of the main supplies of water was obtained from what is known by the Arabs as The Fountain of Moses, situated in the hills east of Petra, and believed by the natives to be the rock struck by Moses to obtain water for the Israelites. Here a fine spring of clear cool water gushes out from the rock, and over it has been built a small shrine, making it a holy place. There are traces of this water being conducted to the city below through well-made pipes let into the rock on either side of the valley.

In Petra itself huge cisterns were hewn in the rocks into which the rain water was run through surface channels. These cisterns were high up in the



OLD-TIME CARVING

This massive carved stone formed part of a frieze that once decorated a large building in Petra.



GUSR PHARON

One of the few non-excavated temples of Petra. The Arabs think one of the Pharoahs built it.

side of the rock, so as to prevent defilement. The interior was divided by rock partitions into reservoirs, oft-times many in number, and so arranged that when one was full it would overflow into another. In these rock-hewn reservoirs millions of gallons of water could be stored and be always cool, clean, and available.

Other places in the lateral valleys of Petra show that dams were built across narrow gorges. These were cemented, and during the rains a large quantity of water would accumulate for use during the hot summer.

A good and perpetual supply of water is always available from the springs above the village of Elji, near the eastern entrance to the city below. These springs are used to irrigate the fields of the natives, as well as their gardens and orchards. Then it finds its way into the city below. In one part of its course it falls over a small precipice amid a tangle of brambles, ferns, and trees, making music that is pleasing to the ear in such a dry land, and a sight welcome to the weary traveller over the arid plains and the waterless, dry stretches necessary to reach the capital of Edom.

The well-preserved remains of a wide waterway through the now ruined city tells that once a goodly river flowed through the valley. It would be supplied from springs high up in the northern hills, and Petra's charm and beauty was enhanced by a stream of clear cool water always flowing through it. Much goes to prove that Petra's water supply was not neglected, but well cared for.

#### THE DARE OR MONASTERY

UNLESS the traveller at Petra had a competent guide he might easily miss one of the finest excavations of the place, by reason of its isolation high up among the rocky crags, and known locally as The Dare.

To see this second masterpiece of work at Petra, a long, tiring climb must be made up through wild gorges, along narrow ledges, and across dangerous slippery places, all of which were once easily traversed over well-cut and paved ways.

Leaving the valley by the north-west corner, a plunge is made at once into a valley choked by oleanders, and a cut-way now partially choked by a huge boulder that has fallen from above. Soon after commencing a hard climb, a tomb or small temple is reached on the left side, having two lions carved in bas-relief on either side of the entrance, and at each end of the lintel above two heads representing Medusa.

Up, up, the climb proceeds, until half an hour later we emerge on to a level platform, surrounded on three sides by rocks, and in the eastern wall the object of the climb, a monster temple with a frontage of one hundred and sixty feet, cut out of stone almost white in colour.

The front of this huge excavation was adorned by eight great columns, fourteen feet in circumference, between which are alcoves tall enough to contain life-size images. The entrance is thirty feet high, and the height of the whole one hundred and twenty feet. The interior consists of one large



### FALLEN GRANDEUR

This column once graced a Christian church. It was made in sections held in position by a central beam. It is quite unique to find columns thus.



### THE STATUE TOMB

So named because of the figures placed in the niches above the entrance. They represent armed warriors.



### THE CITADEL ROCK

On its summit was a castle, which overlooked the entire city below. It was reached by steps cut in the rock.

square hall, thirty-four feet each way. Opposite the doorway is a large recess in which is visible the remains of an altar that was approached on either side by six steps. The absence of inscriptions throws no light on this monster temple—if such it was. Its name, Dare, which in Arabic means “monastery,” suggests that it was once a place of resort or worship by Christians, but that must be left to speculation.

The spacious fore-court shows traces of a circle of columns, of which several bases remain, and from it may be gained a fine view of the massive urn that surmounts the temple. This urn, which is a part of the same rock, rises from a circular base, 129 feet in circumference, to a height of quite thirty feet, the whole being beautifully worked, without a scratch or crack in it.

From this elevation can be seen the summit of Mount Hor, with the building that covers the tomb of Aaron, Israel's first high priest, quite two hours' ride distant, but difficult of approach, by reason of the fanaticism and superstition of the Arabs. It is possible, however, to those who know how to undertake it.

#### MOUNT HOR AND AARON'S TOMB

“AND the Lord spake unto Moses and Aaron in Mount Hor saying, Take Aaron and Eleazar his son, and bring them up into Mount Hor. And Moses did as the Lord commanded. . . . And Aaron died there in the top of the mount.”

These words suffice to create a desire in the heart of the visitor to Petra to see for himself the last resting-place of one so noted in early Old Testament history, especially being so near the traditional spot, which, however, is not reached without either fatigue or danger.

The fatigue is from the steep climb up the mountain, and the danger from the fanaticism, jealousy, and superstition of the local Arabs, who consider it sacrilege for any but a Moslem to visit so sacred a shrine. Back-sheesh, however, will help the traveller to reach the spot and cover lots of fanaticism and jealousy.

Situated some two hours' ride west of Petra is Mount Hor, which rears its twin peak more than four thousand feet high. It is possible to ride a goodly distance up the rocky slopes of the mount; hard climbing does the rest. Near the summit, steps are cut in the rock to make the final bit easier and safer, and in a recess under the shrine are the accessories for killing and cooking sacrifices, which are constantly in demand by the pilgrims who make journeys to the shrine.

Near by is a huge rock-hewn cistern which contains water for cooking and ablutions, for no pilgrim would approach the shrine without having freed himself of defilement by washing.

On a partially levelled platform stands the shrine of the Prophet, so called locally. In fact, the shrine is three-fold in its character; first, the outer building; secondly, the cenotaph inside; and, thirdly, the old tomb



TO THE UNKNOWN  
An altar cut from the rock, facing south, at which worshipped a people whose religion is unknown.



#### A CIRCULAR ALTAR

Probably used for slaying sacrifices on.  
The basin for catching the blood of  
the victim is sunk in the centre.



#### SIMPLICITY

A rock-hewn altar, facing east, at which heathen Petreans worshipped and offered sacrifices.

under the building. The shrine is entered on the west side through a door usually kept locked. Just inside, in a chamber some twenty-five feet square, is the cenotaph itself, covered by a green pall and protected from the evil eye by ostrich eggs hanging from the roof.

The erection is composed of marble slabs and pillars, the latter covered with Hebrew characters, the whole worn smooth by the kisses of pilgrims for centuries past. A well-worn inscription tells that the building was restored by order of Mohammed Calaon, Sultan of Egypt, in the year of the Hegira 739, i.e., A.D. 1361, thus proving that as far back as that date tradition pointed to the belief in the place being the spot of Aaron's death and interment.

In a cave under the cenotaph is the original tomb, reached by eleven stairs, slippery and greasy with wear. Behind a moth-eaten green curtain and two heavy iron frames is a medley of huge stones, oaken beams, and patches of cement, which cover the supposed original burying-place. Whether it is the original tomb or not, no one can decide; certainly everything favours it, and no other site in Mount Seir, which is Edom, lays claim to such an honour.

If not the actual site, it serves the same purpose, as do many other sites, in perpetuating a great fact of history of three millenniums ago.

#### HOW WE REACHED MOUNT HOR

THERE are two things of which the Arabs are fearful—the camera and anything written on paper. They think a photograph can be used against them in future for evil, and anything written can speak long after it is written. The following incident will substantiate this.

When the writer visited Petra first he was accompanied by a friend from Jerusalem. We went under the protection of the Turkish Pasha of Kerak, who gave us an escort of six soldiers in charge of a Circassian sergeant. The Pasha desired us to bring back with us photographs of Mount Hor and Aaron's tomb, for these had never been photographed, and he was desirous of sending copies to the Sultan at Constantinople.

After spending several days in Petra, we at last told the Sheikh that we wanted to go up Mount Hor and see the tomb of Aaron, but we were assured that it was impossible. We insisted, and so did he. Our request roused the camp in which we were being entertained; the men raved and said no such thing could be allowed, for no Christian or Jew had ever visited the shrine; it was forbidden, and they would prevent us by force.

Seeing that there was likely to be trouble, we said no more that day, but on the morrow set out on our own, with our escort, to visit the shrine. When half way between Petra and the mountain we were met by a mad crowd of nomads, armed with all kinds of weapons, who ordered us to return or they would kill us. The escort asked our permission to fire on them and thus force our way through, but that we forbade, as it would have caused trouble for us as well as the escort; so we returned to the camp to spend the day.



RESERVOIR AT BARID

This opening reveals a huge reservoir capable of holding millions of gallons of water. Rock-hewn channels conducted the water to this old-time receptacle for man's need.



ONE OF PETRA'S  
ATTRACTIONS

A perpetual fall of cool, clear water is a thing of beauty and blessing amid the rocks of the surrounding country.



MOSES' SPRING

Believed by the Arabs to be the place where Moses struck the rock. It is Petra's best water supply.

Next morning we talked the matter over with the Sheikh, telling him that the Pasha had ordered us to go up the mount and see the shrine, but he was most loud and persistent in his refusals. All his men sided with him, when he said : "I know no Turkish Pasha; this country is mine, and no Sultan or his soldiers can take it from me, and no Christians shall visit the shrine as long as I am alive." Thus he talked and raved for a time. I was sitting by his side with an Arab by my side. Taking a note-book from my pocket, I asked my neighbour the name of the Sheikh. He told me, and I commenced to put it down in my book. The Sheikh saw me writing, and asked me what I was doing. So I said : "I am writing down that the Sheikh of Petra says he knows no Turkish Pasha, cares for no Sultan or his soldiers, and that no Christian shall ever go up Mount Hor." He stopped me saying more by exclaiming : "Take my name out of that book. You can go and visit the shrine, and I will go with you and protect you. Only, take my name out of your book." He begged and besought, but I said : "What is written, is written, and cannot be erased."

By his order we mounted our horses and were soon on the summit of Mount Hor and photographing the shrine, both inside and out, and taking all measurements and particulars without let or hindrance.

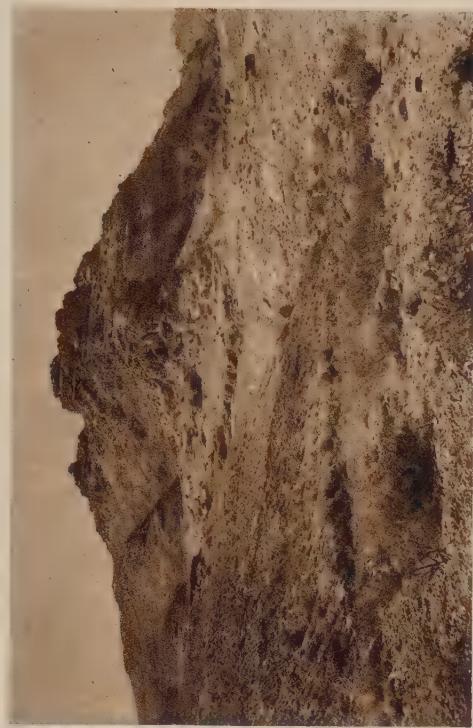
Next morning we left, the Sheikh riding for miles with us with one request : "Take my name out of that book !" Which, to satisfy him, I eventually did; but on no account would he allow us to photograph him, for he feared trouble would come of his treatment of us.

#### MORE OBSCURE MONUMENTS

THE south-west portion of the ruined city of Petra has evidences of workings and excavations much older than those we have been seeing in other parts. These take many forms and styles, each being peculiar to the time in which they were built. Here we can notice only three, chosen from among the many, but they will suffice to give some idea of what is to be found and seen.

Peculiar among the excavations are cubes which have been hollowed out to serve as tombs, the top being carved in spiral form to represent a serpent sitting erect. To what period this style of ornamentation belonged it is impossible to say, but the fact is not to be disputed, for a people having belief in the serpent have left their mark carved in solid rock which has withstood the weather for many centuries. The absence of inscriptions makes its meaning more obscure.

Among the same pile of excavations are a few of quite a different form and workmanship. These take the form of huge cubes mounted on pedestals or high rocks, which serve as supports. These exalted and massive cubes have also been hollowed out, and there is every trace of them having been used as tombs also, but all traces of human remains have vanished long ago. Steps built of stone gave access to these cube receptacles of the dead, which were easily removed when the tomb chamber was full or was no longer being visited by relatives of the departed.



#### MOUNT HOR

On its summit is the tomb of Aaron, Israel's first High Priest. None but Moslems are supposed to visit it.

#### AARON'S CENOTAPH

Built of marble and covered with Hebrew characters. A green pallis spread over the top and sides. The original tomb is in a cave underneath.

#### THE DARE, OR MONASTERY

The name suggests connection with early Christianity. Its solidity and size bear witness to a race of rock workers that excelled in energy, ambition, and love of beauty.

#### THE URN OF THE DARE

This huge ornament is part of the temple beneath.



The two excavations described above are hewn from rock of a whitish colour, and are quite distinct and isolated from the rocky wall that forms the western boundary of Petra, which is of the terra-cotta colour so common in the valley.

In this wall of rock are traces of carvings which, without doubt, antedate most of the excavations elsewhere. A glance at the simple arch spanning the entrance, and the few scratchings on the sides, is enough to tell of a people who attempted ornamentation, but not on the elaborate or ambitious scale adopted by their followers. These simple attempts at decoration, however, have their place among the monuments of the rock-hewn city; for they testify to the fact that the inhabitants of Petra, during all its history, have had some idea of beautifying their dwellings and tombs; and these early residents might have been an inspiration to those who came after them, and who produced the finer and more elaborate excavations found in other parts of the rock-bound valley and city.

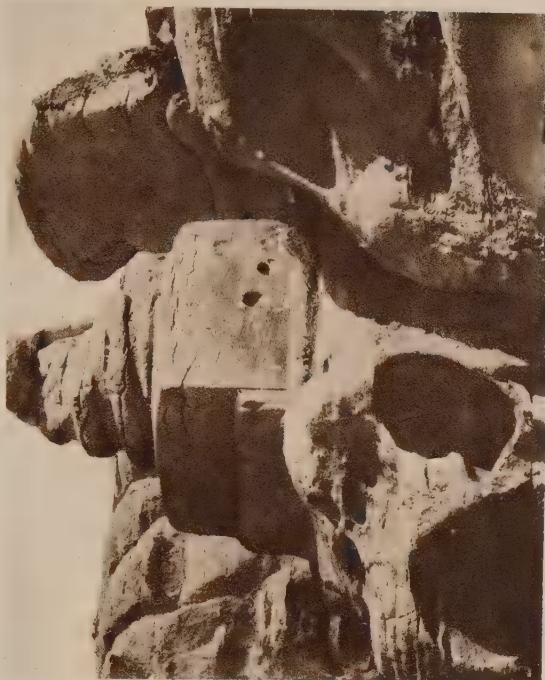
#### SUBURBAN ATTRACTIONS

Not all the sights of Petra are to be found within the rocky walls so frequently mentioned in the foregoing pages, for what might be styled suburban Petra has much to attract and interest, although probably of an earlier period.

Hidden away in lateral valleys, some one or two hours' walk from the main valley, are to be found excavations of varying designs and for different purposes. Only a few of these can be shown and described, for space forbids; indeed, were it otherwise, scores of attractive excavations could be shown, for the whole of Mount Seir seems to be permeated with them.

On the north side of the valley is to be seen, standing alone and well preserved, what was one of the pleasure halls of the place, for a well-preserved façade reveals, over the entrance, an assortment of musical instruments, many well known in former days, and some of a strange character. The interior chamber is large, some thirty-five feet square, with benches under the walls to provide sitting accommodation for those who resorted thither. Without doubt, this was a suburban music-hall, and the fact was advertised by the well-carved instruments over the entrance, which would proclaim to all that pleasure was to be found within.

Another suburban excavation on the south side reveals a dwelling more elaborate than most in the district, and so placed as not to be damaged by the elements. The entrance to this is quite open, but is supported and ornamented by columns which have been left standing as the rock was cut away, giving both grace and strength to it. A small passage in the back wall of the interior leads into a funeral chamber in which the dead of the family were deposited on shelves and loculi cut in the rock. Neither light nor air can enter except through the small passage cut in the wall. The front chamber is so placed as to have a full view of the valley in which it is found, being on an elevation looking up the valley and not across it, proving that the Petreans appreciated a pleasant outlook as well as a substantial home.



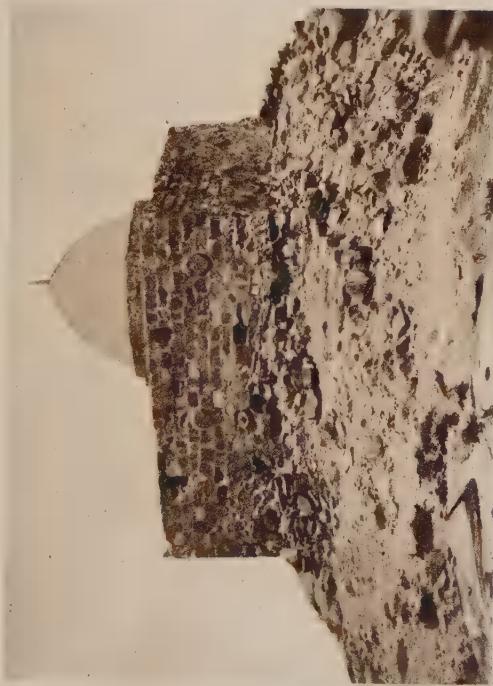
ONE OF PETRA'S OLDEST EXCAVATIONS

Showing the snake-like finish of the cube.



ELEVATED CUBES

These crude monum-  
ents belong to the  
early days of Petra.  
Rock-carving was not  
in vogue when these  
rough cubes were  
worked.



THE TOP OF MOUNT HOR

A modern building from ancient material, and a much revered  
and visited shrine, crowns the summit of Mount Hor. The  
fanaticism of the local Arabs makes it difficult of access.



TENTS OF KEDAR

It was in tents like  
these that the Arabs  
of Petra gathered and  
defied the author to  
ascend Mount Hor.

Of quite a different design is the dwelling and mausoleum found in another place, this having a flight of steps leading up to its entrance. Void of all decoration, it differs from others in having its family vault by the side of the dwelling. In fact, it is part of the same rock, and the entrance to the same cut in the intervening wall. It is also different from other dwellings in having a slit in the front wall high up on one side of the door, which serves as window and ventilator at the same time. This old-time home is also so situated as to command a fine view of the valley beneath and of the mountains beyond. Strange indeed it is that a people existed in this hot valley who went to such trouble and labour so that their departed might lie near them and their late homes, in preference to being committed to Mother Earth.

#### A UNIQUE PLAYHOUSE

Two hours' ride south of Petra are the ruins of Subra, evidently much older than other parts of the excavations and rock carvings of the district. But as few travellers have visited them, no mention is made of them in books that have been written on the district or ruins.

Judging from what remains, Subra must have been a very small suburb of the great city near it, for rock dwellings are few, and anything savouring of tomb chambers fewer. Just for what purpose Subra existed it is difficult to surmise.

The only attraction remaining at Subra is a well-preserved small amphitheatre, not hewn from the rock like its neighbour in the city near by, but built up tier after tier of solid blocks of stone, each piece of which forms a comfortable arm-chair.

The stone from which these chairs is carved is unlike any kind to be found in the neighbourhood, being limestone, whereas the stone of the region of Subra is sandstone of a terra-cotta colour; so that, in addition to the carving of the chairs, the transport from the place where they were quarried must have meant immense labour.

Theatres outdoors are to be found all over the Orient, all having their tiers of seats built up of stone, but this one at Subra appears to be the only one the seats of which are each distinct from the other and carved from one block of stone, and brought from a great distance to take their place in this playhouse of the ancients.

As one looks on this amphitheatre in its isolation, the question naturally presents itself: From where did the audience come to justify this unique place of amusement? None can answer, for silence reigns supreme, and no trace of inscriptions remains to throw light on the past history of Subra with its stone chairs.

A glance at the illustration will suffice to show how easily the modern fits into the ancient in this far away out-of-the-world old-time playhouse.

### THE MUSIC HALL

On the façade is carved representations of various musical instruments. This was probably one of the Petreans' pleasure resorts.



### ANCIENT CAFE

From its interior and fittings this appears to have been a refreshment resort. By its side is a cistern, well lined with hard cement.



### DWELLING AND TOMB

The opening on the right side gave access to what appears to be the family mausoleum.

## BARID AND BAYTHA

As Subra is far removed from Petra on the south, so on the north is Barid and Baytha, each well named and meaning "cold" and "white."

These two names represent two small valleys into which the sun finds difficulty of access, thus being always cool, and of which the rocky sides are white in colour, giving them the appearance of having been covered by a recent fall of snow.

The sides of both valleys have been elaborately excavated to make homes for the early dwellers in those parts, for the general opinion is that these excavations are pre-Petra proper, and were the homes of a people not so refined or skilled in carving as were the dwellers in Edom two thousand years ago.

Many of the excavations are hewn high in the rocky sides of the valley, which necessitated steps to reach them. Others were hewn on a level with the valley itself, and earlier dwellers had their homes hewn beneath the ground. Feeble attempts were made at ornamentation in the way of columns, rosettes, and even representations of birds, flowers, and animals—most of which are badly weather-worn or have been damaged by the fires of shepherds, who herd their flocks there during the rains.

To these valleys there appears to have been no exit, so that the inhabitants could easily defend the only entrance which was possible to invaders, and which was narrow, thus giving security and protection to those within. Rock-hewn cisterns show that the dwellers in these valleys were alive to the need, for there are no springs visible to supply that necessity of life, thus making them all the more independent of the world outside.

## THE UNFINISHED WORK

As one gazes on the excavated wonders of Petra and its suburbs the question again and again presents itself: How did the workmen accomplish their task and do their work? This question is answered by one piece of unfinished work—providentially left so that future inquirers might see how the work was done.

In the rocky wall on the west side is seen what has come to be known as The Unfinished Tomb. Sufficient work was not done to give any idea as to the purpose of the excavation, but there was enough to show how the workmen set about their task of fashioning temples, tombs, and dwellings out of the rock.

A place having been chosen for work, the face of the rock to be worked was levelled off and the design of the façade traced on it. By means not now apparent, a foothold was secured at the top of the design and work commenced in the rock—the workmen using the rock they were working on as a platform or scaffold, and working downward on the proposed pattern. The illustration will show how work had begun on the capitals of four columns which were to form part of the intended facade, sufficient foothold having been gained to permit the workers to get on with the design.



#### SUBRA THEATRE

The rows of seats were formed of chairs, each cut from one block of stone.



#### THE MODERN FITS INTO THE ANCIENT

One of the stone chairs that form the amphitheatre of Subra.

It would appear from this deserted work that whilst some were at work on the face of the rock, others were excavating the proposed interior, so that by the time those on the platform above had finished their work, those burrowing would have also completed theirs and the whole of the excavation be finished.

A close examination of other works gives a similar idea as to how the work was done, showing that the Petreans were not void of ingenuity, in addition to being ambitious and, in their own way, lovers of beauty.

Another question that arises is : Did these excavations in the rock have doors? If not, how were they secured against marauders, wild beasts, and enemies? Examination of the thresholds and lintels of the chambers all goes to show that they were secured by doors, for there are remains of holes that would serve as sockets, into which an upright pole could stand, and on which a door could swing, these doors being probably of wood as well as the poles on which they were hung. It is not probable that such places would be left unprotected, but traces of any such arrangement have long since vanished, with the exception of the sockets, which are a part of the never-failing rock.

#### FAREWELL TO PETRA

THE foregoing pages and illustrations will suffice to give the reader some idea of what Petra is like at the present time. If it were possible to reproduce it in colour it might be better; but Petra defies colouring, although attempts have been made to do it.

No artist could faithfully reproduce the shades and graining of colour that is one of Petra's attractions.

Reluctantly one packs camp, camera, and drawings, and turns back on so fascinating a place. In spite of inconveniences, annoyances, fatigues, and disappointments, one feels in sympathy with the poet who wrote thus about this rock-hewn marvel :—

It seems no work of man's creative mind,  
By labour wrought as wavering fancy planned,  
But from the rock as if by magic grown,  
Eternal, silent, beautiful, alone.  
Not virgin white like that old Doric shrine,  
Where erst Athena held her rites divine;  
Not saintly grey, like many a minster fane,  
That crowns the hill, or consecrates the plain;  
But rosy-red, as if the blush of dawn,  
That first beheld it were not yet withdrawn,  
The hues of youth upon a brow of woe,  
Which man deemed old two thousand years ago,  
Match we such marvel save in Eastern clime,  
A rose-red city half as old as time.—BURGON.

Farewell, Petra; we are away to Perea !



EL-BARID

This valley has excavations in the rocks apparently much older than those of Petra proper. Some of the chambers were reached by steps cut in the rock.



EL-BAYTHA

One of the many lateral valleys in the north suburb of Petra. The rocks are permeated with ancient excavations.



A WELL-PRESERVED CARVED DOORWAY

Giving access to one of the side chambers of the Khuznee. Petra's masterpiece.



ELJY'S SACRED SHRINE

A large juniper tree growing from the middle of an old tomb.  
To it the modern Petreans go to ask the help of the long-dead  
saint in their many troubles.



THE UNFINISHED TOMB

This shows how the Petreans worked their excavations in the rock.

# PEREA *i.e.* TRANS-JORDANIA

## PEREA : ITS LOCATION AND BOUNDARIES

**T**O many the word Perea savours of the Bible, and so it does, although the word is not found in either the Old or the New Testament; but its equivalent is found under the designations, "The land beyond," "Beyond Jordan," "The wilderness." These comprise the lands east of Palestine and across Jordan.

What the northern and western mountains of Galilee were to that province, Perea and the Jordan valley were to Judea—a land of refuge from persecution, and of revelation to not a few, for the Gilead and Moab range of mountains were ever a barrier against invaders from the West, as well as a shelter for the war-like tribes that lived among them.

From out of Perea came fearless Elijah to fight the battles of Jehovah against renegade Israel. Before his advent, Israel had come from the same district to possess the Promised Land. From its high and fertile ridges Moses had viewed the land, and centuries later a Greater than Moses came from the same district to play His part in the greatest tragedy the world has ever known.

This trans-Jordanic region has sheltered many a weary and hunted refugee. Jacob met the brother whom he feared somewhere in its hills; David found shelter from Absalom amid its hospitable people and forests, and as he looked across to Jerusalem, his old home and capital, was led to pen the lines that make up the 42nd Psalm, in which he says : "I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." The early Christians, fleeing persecution and death, found safety and life amid the towns and villages of Perea, and the Christ whom they loved and followed, David's Greater Son, found rest, shelter, and protection from those who would have harmed Him and even killed Him before His appointed time.

In Perea dwelt the hospitable Shobi of Ammon, Machir and Barzillai of Manasseh, who brought of the produce of their rich lands to David and his faithful followers when they were hungry; and in one of the forests of Perea, Absalom met his untimely death when fleeing from his father, against whom he had rebelled, and with whom he was fighting. Surely such a land is worthy of notice; but, alas, few from the Western world visit it and see for themselves places so impregnated with both Biblical and secular history.

Historians and scholars are uncertain as to the boundaries of Perea, but most agree that it included the country between Bashan on the north and the River Arnon on the south, taking in parts of Moab, all of Gilead, and the country north as far as the Hauran. Its western limit was probably the Jordan, and the eastern side lost itself in the Arabian Desert.

Two millenniums ago Perea was a much-inhabited district; now it has few who can call it home, and those who dare to visit its few settlements must face fatigue, danger, and robbery from its wild inhabitants.

#### PEREA'S INHABITANTS

FROM early Bible days Perea has had a succession of worthy men who have left their mark on the page of history, and who have made the country famous by reason of their deeds and sayings.

Somewhere amid the forests or hills of "the country beyond" lived Jephthah, who, in the rashness and ignorance of his vow, caused his only daughter to be sacrificed, and her tomb to become one of the much-frequented shrines of the district.

From amid the recesses of Perea came Elijah the Tishbite, who, having embraced Judaism, was called of God to go to renegade Israel and, through his labours and prayers, recall them for the true worship of Jehovah, in spite of dangers and threats from Ahab.

Somewhere in Perea, Jacob wrestled with the angel, and refused to relinquish his hold on the angelic messenger until he had received a blessing.

From the heights of Perea, Balak, looking down on the camps of Israel, exclaimed : "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel !" And from one of the highest points of the Perean range, "Moses the servant of the Lord died," after having been permitted a vision of the land into which he was forbidden to enter.

Perea has had a variety of dwellers during its history : Israelites, Ammonites, Moabites, Romans, Greeks, and lastly Ishmaelites. These latter have possessed the land with an unbroken history for over a thousand years, and are divided into two classes : the nomad (or Bedouin) and the settled peasant dwelling in towns and villages.

Interspersed among the Arabs, or Ishmaelites, are numerous Circassian colonies, well ordered, tidy, and prosperous, the colonists keeping to themselves and speaking their own language.

The Arabs, who comprise the greater part of the inhabitants, still retain the customs of their forefathers, and are noted for their hospitality to strangers, their adherence to ancient manners and dress, and their love of inter-tribal warfare, which they consider quite legitimate, especially if blood exists between them.

The sheikhs, or chiefs, of Perea are never happier than when lounging on a stone in the sun and hearing the news of the district. Little news of the world's doings ever reaches them. The women are a busy and hardy lot, fine in stature, and many of them pleasing in appearance. Unlike their city sisters, they never veil their faces, and the mothers and wives are permitted to sit in the assemblies of the men. Generally speaking, the women are treated kindly by the men, although they have to work hard both indoors and outdoors.

Perea has come into prominence again under the name Trans-Jordania, for the Emir Abdullah has made Amman, one of the Circassian colonies, his



#### STONE SLABS AS DOORS

Many such are still in position and use in the northern districts of Trans-Jordania. They are of great antiquity and very heavy.



#### THE FORDS OF ARNON

Mentioned by Moses in Numbers xxi, 14. It is the southern boundary of Perea.

headquarters, from which he intends to control the district assigned to him by the Palestine Government. Perea, after its long silence and isolation from the Western world, is now linked up by telephone, telegraph, and post, and aeroplanes are constant visitors to the midway aerodrome 'twixt Cairo and Baghdad. Thus the ancient comes into touch with the modern, and the Bedouin and his settled neighbour views the innovations as unconcerned as if he had been accustomed to them all his days.

### PEREA'S ATTRACTIONS

To the one with eyes to see, Perea has much of interest and beauty. Every day of a visit to, or sojourn in the country, reveals sights of fresh charm and added light; for the customs of a millennium ago are in vogue at the present time.

To the lover of botany and nature the forests and fields of Perea have much to attract. Wild flowers of many kinds and varied hues cover the land for many weeks during the spring and early summer. Hidden away in the ravines and valleys are streams of clear, cool water that frequently form pretty cascades as they fall from one valley to another, for central Perea is a well-watered land.

During harvest-time the fields are alive with busy workers, all intent on getting their wheat and barley home to the threshing floor ere it gets too ripe and falls from the ear; and around the Circassian colonies may be seen, drawn by two oxen, the colonist's home-made wagon, which has to serve many purposes beside that of carrying sheaves, for the Circassian is not a stay-at-home; but finds his way to distant places to trade, his wagon serving as a train—in spite of its slow progress.

The shepherd life of the Orient is seen to best advantage in Perea, where civilization has not yet spoilt the customs of the pastoral life. On the plains are to be seen large flocks of sheep and goats, which are an important adjunct to the life, wealth, and food of the people, for the sheep and goats yield large supplies of milk, wool, and flesh, for which there is a great demand at high prices. Many a Porean farmer can count his sheep and goats by the thousand, and what he gains from them suffices to keep him and his household in luxury from year to year.

The flute of the shepherd may oft-times be heard on the plains of Perea, as he tends his flock or leads them to the tribal watering-place. He has to be responsible for every fleece under his care, and has to make good any losses that occur through negligence.

To the archæologist there are fields to explore that will satisfy the most enthusiastic and particular.

The ruins of Gerash, Amman, Medaba, Mshetta, and many other sites suffice for exploration and research, whilst scattered about over the country are remains of ancient Semitic and heathen worship, in the shape of temples, cairns, dolmens, altars, and stone circles, all of which are of interest to the investigator of past customs and worship.

Add to the foregoing the daily life, doings, and customs of the people,



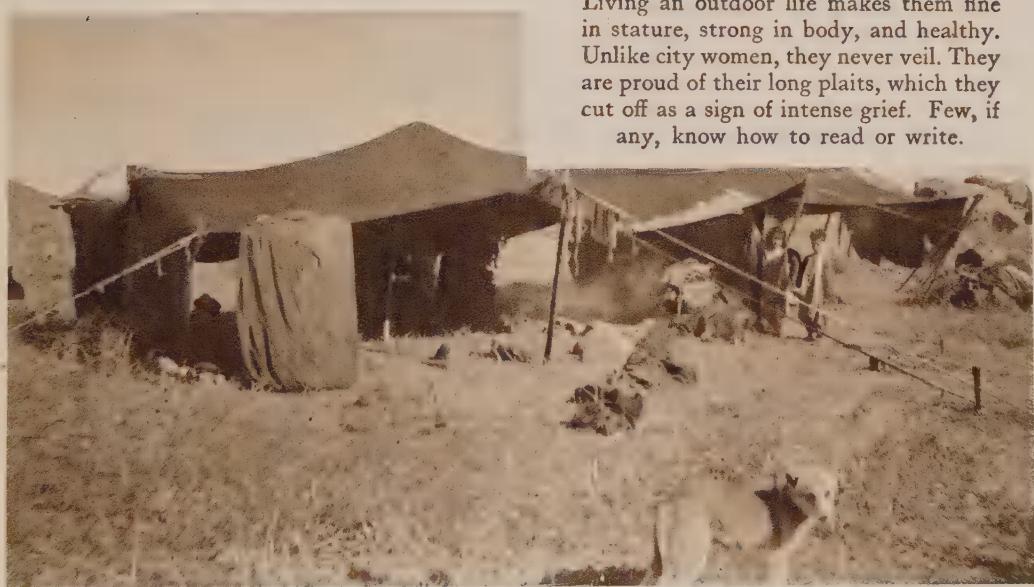
#### A PEREAN SHEIKH

They pass much of their time lounging in front of their tents awaiting the coming of guests.



#### TYPICAL WOMEN OF PEREA

Living an outdoor life makes them fine in stature, strong in body, and healthy. Unlike city women, they never veil. They are proud of their long plaits, which they cut off as a sign of intense grief. Few, if any, know how to read or write.



#### A PEREAN HOME

Thousands of goats' hair dwellings like this are found in the hills and valleys of Perea. They shed water during the rains and give shade during the summer. Note the dry curds on the roof, put there to harden in the sun.

and it will be understood that Perea is a land of unlimited interest and attraction; and now that the motor and aeroplane have found their way into the land, the explorer, student, and tourist will not be long behind them, so that Perea's many hidden remains will be made known to the outside world more easily than in the past.

### GERASH, THE FALLEN

As has already been stated, Perea is a land of ruins, foremost among them being the extensive mass of columns, capitals, temples, baths, theatres, and streets of Gerash—the Gerasa of two thousand years ago.

Gerash's history has been a varied one. It flourished during the Greco-Roman period; was occupied later by Christians; and began to decline with the advent of the Saracens.

The present ruins are the remains of buildings of the second and third centuries; but much of the fine work that was in the temples has been taken to build the houses of the Circassian colony opposite. Many a fine piece of carving is built into the wall of some mud hut, or placed over the entrance to some modern home.

Amid the medley of fallen beauty at Gerash there are five things that call for special notice.

First, the well-preserved remains of the Temple of the Sun, which is built on an elevated terrace and faces the east. On three sides the walls are still standing in which are niches to contain images. The portico consisted of three rows of huge columns, thirty-eight feet high and six feet thick. Of these columns several are still in position, the acanthus foliage of the columns being well preserved, and the joints in the columns so well concealed as to escape observation.

Prominent among the ruins of Gerash are two well-preserved amphitheatres—one at each end of the town. The largest of these has twenty-eight tiers of seats, and the second sixteen tiers, both being capable of seating several thousands of spectators. Under the tiers of seats, and level with the arenas, are vaulted chambers in which wild beasts were kept, and to which the gladiators retired after their combats with each other. There are ample evidences that these playhouses were handsomely decorated by columns and carved stones, and in one of them the seats are all numbered by figures cut into the stones.

Not far removed from the largest theatre is an oval Forum, which was probably used for sports of another kind. Fifty-five of the columns that enclosed this ground are still in position, most of them being connected by an entablature. The whole was well paved, portions of which are still intact, but most of the paving stones have been taken away to make floors for the Circassian homes.

Entrance to this Perea city was, on the south side, through a triple gateway, which stands intact to the present time. Its total width is between eighty and ninety feet, and the height of the central arch thirty feet.



A PEREAN HARVEST WAGON

A huge wickerwork basket mounted on solid wheels, the handiwork of the natives.



SCENERY IN PEREA

Many a bit of rocky landscape is made beautiful by a cascade of clear cool water falling' into a mass of foliage.



A SPIRIT SHELTER

Many such are to be seen in Perea. The ancients believed that the spirits of the dead sheltered under the stones when visiting the body.



A SCENE ON THE FERTILE PLAINS OF PEREA

Protruding from the walls are corbels, on which stood busts or miniature images of some of the worthies of Gerash, whilst decorated niches provided accommodation for statues. A well-made road led up to this triple entrance, the middle being for chariots and the two side arches for pedestrian traffic.

Through the entire length of the city, and crossways as well, there were streets with columns on each side, many of which are still in their original positions, about five yards distant from each other. These columns are fifteen feet in height and bear traces of having had arches above them, thus giving a most imposing appearance to the street.

About a hundred columns are still standing, bearing evidence of the energy, the untiring labour, and the love of decoration, which the planners and builders of this trans-Jordanic capital possessed to a fine degree.

A plentiful supply of running water at Gerash made large and elaborate baths possible, and of these there are extensive remains. From an ever-flowing stream in the valley on the east side of the city water was raised and conducted through stone pipes to the baths, houses, and *naumachia* of the city. Traces of the water supplies are still visible wherever the pick and shovel are in action, giving proof that the ancients made stone serve for every purpose in place of clay or wood.

No mention can be made of the many ruined temples, palaces, houses, mills, and presses, all of which suffice to prove that Gerash in the day of its prosperity was a busy, imposing, and magnificent place. But its heathen worship, and its multiplicity of gods, did not suffice to prevent its deterioration. Nor did its corrupt Christianity withstand the inroads of Islam.

The only purpose that this fallen city serves now is as a hunting-ground for the student, a quarry for the native, a hiding-place for wild beasts and birds, and a silent reminder and witness to all that greatness and beauty do not last for ever.

#### PEREA'S MODERN CAPITAL

TRANS-JORDANIA of the twentieth century, although abounding in ruined sites, cannot boast of many inhabited towns and villages.

The largest inhabited town of the district is Es-Salt, the population of which is largely Christian. Some have tried to make this town a perpetuation of Ramoth Gilead, and one of the cities of refuge east of the Jordan, but there is little, if anything, to substantiate such a claim, much as one could wish it were possible.

Es-Salt may get its name from the Latin word *saltus*, which means "wooded mountain," from the many oak and ash trees that grow on the hills in the district. The town, which has an estimated population of some ten or twelve thousand people, is built on the sides of a long winding valley, thus making it impossible to get a full view of the place from one standpoint.

In the middle of the town is a fine spring from which the inhabitants get their water, which keeps a large number of men busy carrying the needed supply to the homes of the people, and out of which they get a good living, having to have only a water skin as their stock-in-trade.

THE TEMPLE OF THE SUN,  
GERASH

The fine columns bear evidence to  
former grace and grandeur.



THE WELL-  
PRESERVED  
ROMAN  
FORUM AT  
GERASH



TRIPLE GATEWAY AT  
GERASH

It gave entrance to the now ruined  
city on the south side.



Most of the inhabitants are peasants—their land lying away on the plains at varying distances from the town. Extensive vineyards abound, and the raisins and sultanas of Es-Salt are famous all over Palestine, the grapes being of an unusually fine quality both as to size and flavour.

The Salteey are noted for their intelligence and hospitality. The former has been gained from the schools of the different Christian communities in the town, and the latter is the result of the custom of their Bedouin neighbours, with whom they have daily intercourse.

Es-Salt has little in the way of attractions for the outsider beyond the daily life and doings of the natives, which are primitive and ancient. Each season of the year brings its work. Next to the grape season the olive-gathering and pressing for oil keeps the people busy, for the place is noted for its fine olive oil. This is extracted from the green or black berries by being crushed in primitive mills, made locally, and which are very effective, in spite of their rude construction, consisting of a huge circular stone set on edge in a shallow basin, and turned by means of a projecting arm.

If the visitor to this Perea capital has half a day to spare, he should take an excursion to Jebel Osha, the Mount of Hosea, about an hour's ride north of the town.

Here is supposed to be the burial-place of the prophet Hosea, the enclosed tomb being a sacred shrine for the district, to which the natives resort, offer sacrifices and implore the aid of the saint. As is usual with sacred shrines, a large oak tree shades the resting-place of the long dead prophet, under which the suppliants rest and keep carnival, after their long journeys and offering of sacrifices.

From an eminence near by a magnificent view of the Jordan valley and the hill country of Judea and Samaria is obtainable, Jericho and a few Bedouin camps being the only signs of life in all the wide panorama. Such a view of desolation, grand in its colouring and vastness, is only possible from the heights of Perea and the neighbourhood of Es-Salt and Jebel Hosea.

#### MEDABA AND MSHETTA

FIFTY years ago a large mound testified to a once-flourishing city on the Perea plains, not far east of Nebo. Ten years later a few Arabs began to erect houses on the old foundations of the ancient city that for centuries had been lost sight of; and now Medaba is again an inhabited place.

This town, originally Moabitish, later allotted to Reuben, and later still in the hands of Omri, King of Israel, has always been exposed to attack, for it has no natural defences, and at the present time frequently suffers from the raids of the surrounding Bedouin.

For a long period it was a centre of Christianity, and was the seat of a bishop of the Greek orthodox church. Now its population is divided between the adherents of the Greek and Latin churches, with a few Moslem families.

Traces of the Christian occupation remain in the shape of many well-executed mosaics, many of them being records of persons and events



ONE OF THE  
AMPHITHEATRES  
AT GERASH

Many of the seats  
have their numbers  
cut in the stone.



PART OF THE STREET OF  
COLUMNS AT GERASH



RUINED BATHS AT GERASH  
Much water made it possible for  
the Romans to indulge in spacious  
bathrooms.

connected with the town, and all in Greek characters, with representations of birds, beasts, and flowers interspersed.

Medaba has recently come into prominence because of the discovery of a large mosaic map of Palestine, possibly one of the best preserved and oldest maps of that country. It was discovered whilst clearing the ground on which the Greek church stands, but was badly damaged ere its value and extent were realized. The map, which is made up of tiny coloured stones, takes in the country between Egypt and Syria, and gives the location and names of many sites that had been lost sight of or were in dispute. Jerusalem, with its walls and gates, is very prominent, as is the Jordon, with its variety of fish, also the Dead Sea and the regions east.

The work is that of the fourth century, and is valuable as proving the existence of places mentioned in the Scriptures and locating the sites of many towns that were lost sight of.

The map forms part of the floor of the present Greek church, but is protected by boards from further damage, and for a small fee may be seen and examined by anyone visiting the town.

Several hours east of Medaba is another remarkable relic of the past, which is shrouded in mystery.

Standing alone on the edge of the desert is the ruined palace of Mshetta, with its façade of wonderful carving worked inches deep into the stone. To what period or by whose energy such a place was built and belongs there is only conjecture. Experts who have seen the ruin suggest that it is an unfinished palace of Chosroes the Persian, who overran Perea early in the sixth century. Absence of all Christian symbols excludes it from having been connected with early Church history. Neither are there any records to link it with any of the Semitic religions.

The carving was worked in triangles, the interiors of which were embellished with a mixture of birds, beasts, flowers, and reptiles, of which there are over fifty varieties, all intertwined, yet each plain and distinct from each other.

There is every evidence that the work was never finished, for some of the huge blocks of stone are only partly worked, as can be seen in many places. The southern wall is the only one that has thus been carved, and it is evident that the work was done after the stones had been placed in position by the builders.

The four walls of the ruin enclose a well-paved courtyard, now overgrown with grass and weeds, and divided into passages, rooms, recesses, and towers, the chambers being built of burnt bricks about twelve inches square and three inches thick.

No trace of inscriptions are left on the walls by either the designers, builders, or originators of this isolated palace. Its purpose seems to be all the more obscure because of the absence of water; neither does there appear to be any provision for the same in connection with the erection.

It remains a matter for speculation as to why such an elaborate erection



GENERAL VIEW OF ES-SALT

Now the capital of Perea. The natives are a busy and prosperous people. They are ardent cultivators of the vine, which produces fine grapes.



THE WATER SELLER

In normal times a skin of water is worth twopence. A good living is earned by supplying water to houses without cisterns.



AN OAK OF PEREA

Trees like this generally mark the spot of some sacred shrine. They are much revered by the natives.

was placed in such a place, where there is nothing but the wilderness on either side, no neighbours in the shape of towns or villages, no visible water supply in the way of springs or wells, and no main roads to connect it with the outside world.

Until within a few years of the Great War the workmanship on the south wall was as left by the workmen, but German cupidity and ambition led to most of the facings being sawn off and transported to Berlin, to find a final resting-place in the corner of some museum.

The Hun vandals, be it said to their credit, left a few stones in position without defacing them of their carving, thus leaving evidence of the glory of Mshetta, which for so many centuries has stood silent, alone, unseen, and rarely visited on the edge of the Arabian desert east, and the region of Perea on the west.

#### MACHÆRUS AND CALLIRHOE

HIDDEN away in one of the great gorges that pierce the mountain range of Perea on the west, are two places of interest to both the sacred and secular investigator. These are the site of the castle in which the Forerunner of the Messiah was executed, and the hot sulphur springs at which Herod the Great sought healing.

The visitation of these sites require courage, energy, ambition, and time, for the district is infested by unruly Bedouin who eye all comers with suspicion and look upon them as prey to be robbed and ill-treated. But the visit well repays any expense of this nature in what is seen and learnt.

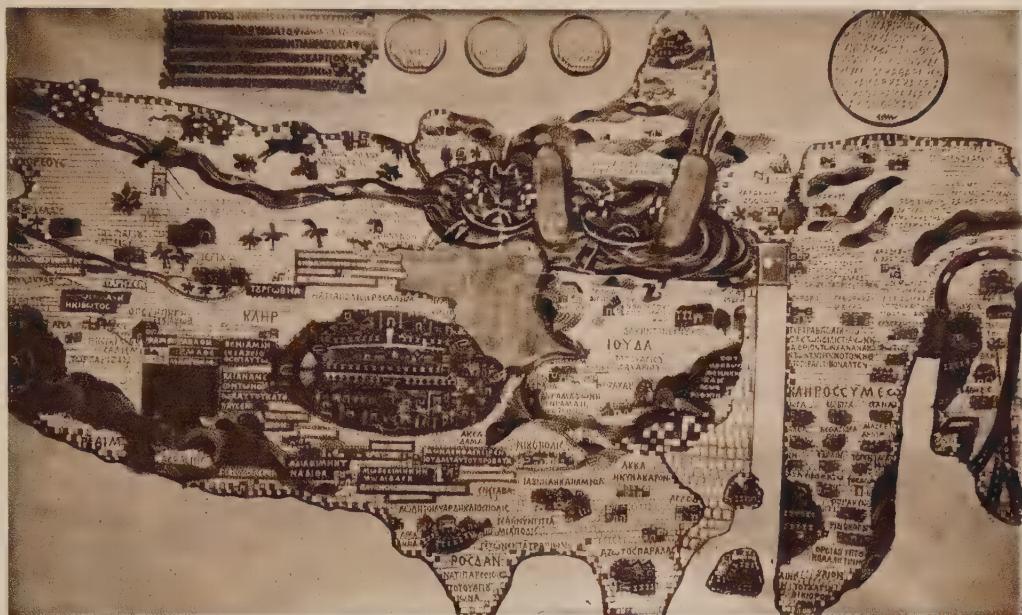
Machærus is a huge conical hill overlooking the Dead Sea from a height of nearly four thousand feet.

Herod the Great, finding the place a ruin, ordered it to be rebuilt, and by his uncurbed ambition made it a considerable town, erecting in the centre of the hilltop a magnificent fortress and palace. To this palace he was wont to retire from his duties in Judea and there indulge in orgies and licentious revellings, at one of which he ordered the execution of John the Baptist.

Traces of the town are to be seen all about the hill. On the summit may be seen the foundations and walls of the once-formidable palace, as well as the dungeons in which unfortunate prisoners were kept while awaiting the pleasure of the tyrant. In one of the dungeons the iron rings are still to be seen to which prisoners were chained whilst waiting their fate, and who knows but that one of them may be the very ring to which the Baptist was fastened.

With the decline of the Roman emperors and the advent of Islam, Machærus gradually receded into the background of history, and but for the statement of Josephus, in *Ant.* 18, 5, 2, would have been lost sight of altogether. The valleys around the hill are the resort of Bedouin and their flocks, who find shelter amid the ruins, where also an abundant supply of water collects in the rock-hewn cisterns in which the ancients stored that precious necessity two thousand years ago.

Within easy distance of Machærus, in the bed of a fine and wild gorge, are the hot springs of Callirhoe. Through a miniature forest of tropical



THE MOSAIC MAP OF PALESTINE

The black oval represents Jerusalem, and the snake-like line Jordan flowing into the Dead Sea. All names are marked in Greek of sixteen centuries ago. Many disputed and long-lost sites were located by the discovery of this valuable map.



CARVED WALL AT MSHETTA

The work is incomplete, as the masons were probably forced to leave owing to inter-tribal warfare.

plants and palms rushes a strong stream of hot water, fed by numerous sulphur springs that burst out of the sides of the ravine. This hot water is tempered by a stream of cold water, which joins it lower down the gorge, and thus makes bathing possible—a pastime in which the Arabs indulge as a remedy for their many ailments.

Over the strongest of the sulphur springs are remains of Roman baths, to which the people used to come seeking relief from their ailments. Herod the Great came here with the deadly disease that had fastened itself on him. From the springs which have a temperature of 142° Fahr. rises a continual cloud of steam, and the fumes of sulphur are carried far up and down the gorge. Under careful supervision, the springs of Callirhoe might again become of great benefit to the peoples east and west of the Jordan, for in them Perea holds the key to health and prosperity.

#### DIBON AND SOLOMON'S TOMB

If the prophets that prophesied against Moab could awake and see how literally their denunciations have been fulfilled, they would feel that their work had not been in vain. Of all the cities of Moab, none has become so utterly a desolation as Dibon, what was once a city built on two hills being now nothing but heaps of grey stone.

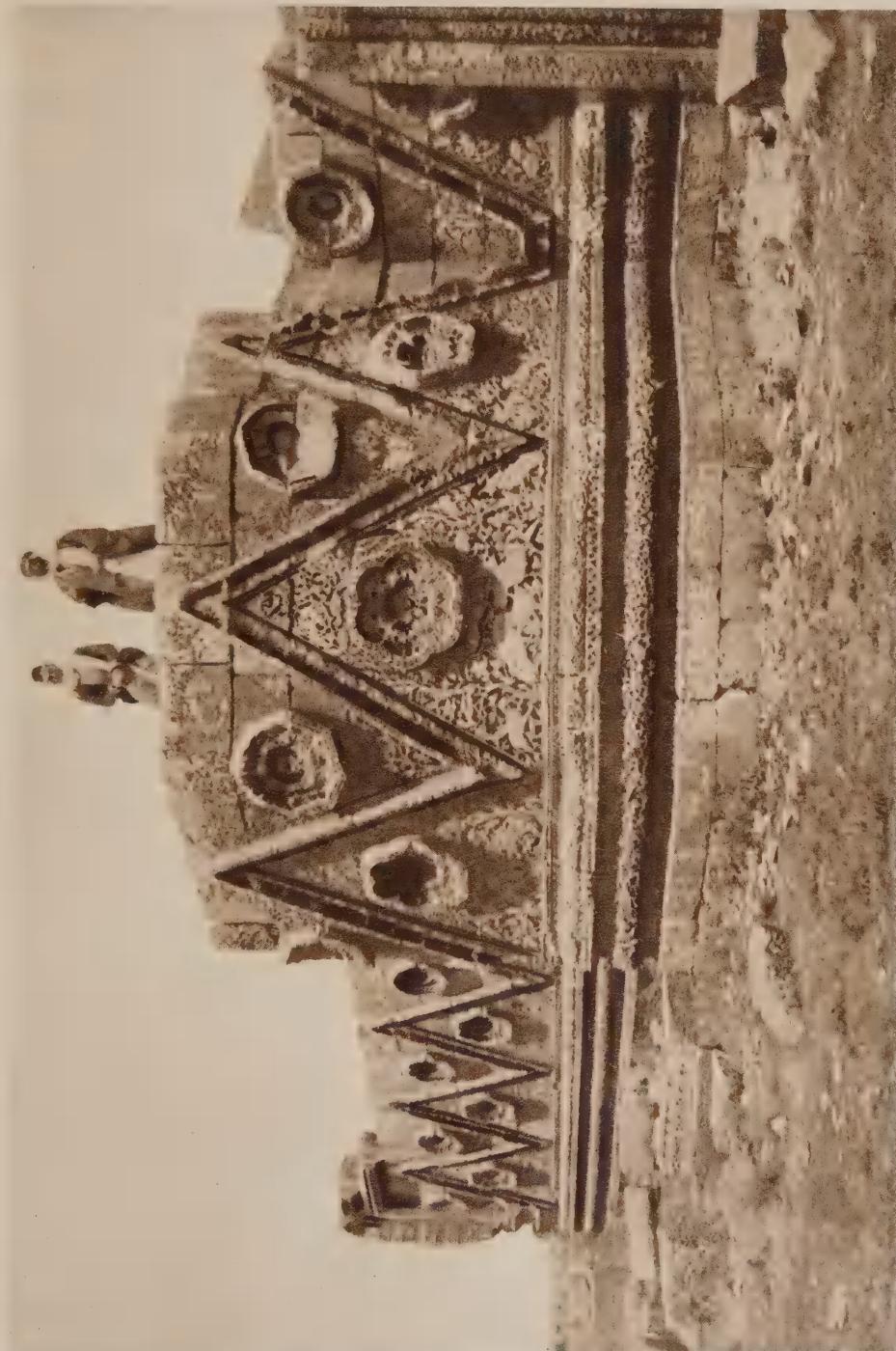
But this fallen city of Perea has become famous by reason of what is now known as the Moabite Stone, which was discovered in August, 1868, by a missionary travelling through these regions.

This important monument of ancient history is three feet ten inches high, two feet wide, and several inches thick, and is inscribed with thirty-four lines, written in the Phoenician characters. It is one of the oldest specimens extant.

From this record in stone, great light is thrown on the times of the kings of Israel and Judah. As may be gathered from the interpretation (see page 80), the names of Omri, Ahab, Jehoram, and Jehoshaphat are mentioned, and the record tallies in every way with the record in II Kings iii, 5-27, thus making it one of the most interesting and valuable monuments ever discovered.

Unfortunately, when discovered, there was great difficulty in getting possession of the monument, for Arab superstition and greed had been excited, and they thought the stone contained treasure. In order to possess themselves of it, they heated the stone, and then, by pouring cold water on it, shattered it into pieces. After a time many of these were gathered up and pieced together sufficiently to enable the inscription to be transcribed and translated. The stone, as seen in the photograph, now has a place in the Louvre in Paris, and the British Museum has to be content with a cast.

Even as an old monument it was worth all the expense and trouble taken to secure it, but its value is enhanced because of its confirmation of that part of Biblical history with which it deals, removing any doubts which may exist about the persons, places, and acts recorded on the sacred page.



#### CARVED BASTIONS AT MSHETTA

Cut deep in the stone, and on the relief rosettes, are interwoven representations of birds, beasts, fruits, flowers, and reptiles. The work of centuries long gone.

If Perea had no other site but Dibon within its borders it would suffice to make it a place of importance in the Orient by reason of the fact that through so many centuries it hid and preserved to the world this valuable and interesting record of the past.

Not far removed from Dibon, amid the gorges that overlook the Dead Sea, is another monument to an ancient worthy, perpetuating the name, acts, and sayings of the wisest man that ever lived—King Solomon.

This monument is in the shape of a tomb of enormous proportions, lending colour to the supposition that Solomon was of prodigious size, for the tomb is twenty-six feet long and constructed of hewn stones, and is now the sacred shrine for the district, at which sacrifices are offered, petitions made, and vows taken.

Nothing in the way of argument will convince the Arab that this is not the resting-place of David's son, for local tradition asserts that he was buried there; and if this monument in the Perea wilderness serves no other purpose, it at least perpetuates the fact that a Solomon did at one time live who surpassed all others in wisdom, splendour, and valour. How he came to be interred in the recesses of the mountains no one can explain. In the Orient it often happens that some tradition, backed by some local shrine, serves to substantiate and perpetuate facts that otherwise might be lost sight of. Solomon's tomb seems to be a case in point.

#### TRANSLATION OF INSCRIPTION ON THE MOABITE STONE

I am Mesha, son of Chemosh, king of Moab, the Dibonite;  
My father reigned over Moab thirty years, and I reigned after my father;  
And I made this high place for CHEMOSH at Korkhah,  
For he saved me from all the kings, and made me look on my enemies.  
Omri was king of Israel, and he oppressed Moab many days, for CHEMOSH was angry with  
his land.  
His son succeeded him, and he also said : "I will oppress Moab."  
In my days he said thus, but I looked on him and on his house, and Israel perished for ever.  
Omri took the land of MEDABA and dwelt in it during his days, and the days of his son,  
even forty years;  
But Chemosh captured it in my days.  
And I rebuilt Baal-Meon and made therein the tank, or pool,  
And I rebuilt Kirjathan. The men of Gad had dwelt in the land of Ataroth from of old,  
and the king of Israel rebuilt Ataroth for himself;  
But I made war against the town and took it;  
And I slew all the town for the pleasure of CHEMOSH and Moab, and I carried off thence  
the altar of Dodah, and dragged it before CHEMOSH in the city.  
And I settled therein the men of Sharon and the men of Macharoth.  
And CHEMOSH said to me, " Go seize Nebo beside Israel," and I went in the night and  
fought against it from the break of day until noon, and I took it;  
And I slew in all seven thousand men and boys and women and girls and damsels; for  
unto Ashtor-CHEMOSH I had devoted them.  
And I took thence the altars of Jehovah and dragged them before CHEMOSH.  
And the king of Israel had built Jahaz; and he dwelt in it whilst he waged war against me;  
But CHEMOSH drove him out before me.  
And I took of Moab two hundred men, all its chiefs, and I carried them to Jahaz, which I  
took to add it to Dibon.  
I it was who rebuilt KORKHAH, the Wall of the Woods, and the Wall of the Mound.



SCENERY AT CALLIRHOE  
Streams of hot sulphur water flow over the rocks perpetually.



THE SITE OF MACHÆRUS

On this hill Herod the Great had a palace in which John the Baptist was imprisoned and beheaded. Only the foundations and dungeons remain.

And I rebuilt her gates, and I rebuilt her towers,  
And I built the king's house, and I made the conduits of the water tanks within the city;  
But there was no cistern within the city, in Korkhah; so I commanded all the people,  
" Make you each one a cistern in his own house."

And I dug the channels for Korkhah by means of the prisoners from Israel.  
I rebuilt Aroer, and I made the highway through the Arnon, and I rebuilt Bethbamoth,  
for it was overthrown.

I rebuilt Bezer . . . for all Dibon was subject.

And I reigned . . . a hundred cities, which I had added unto the land.

And I rebuilt Medaba and took Beth-Diblathan and Beth-Baal-Meon; and I took there  
the sheepmaster . . . the flocks of the land.

And Horonan there dwelt in it the Dedanite. And Dedan said . . . CHEMOSH said unto  
me, " Go down, war against Horonan ";

So I went down and warred . . . CHEMOSH dwelt in it in my days. . . .

The reader will note that the dotted marks show where some of the  
inscription was lost, hence the missing words and parts. The many Scripture  
names in the inscription will also be noted.

### NEBO

No writer on Perea would do justice to his subject if he left unmentioned  
the most interesting place of that historic district.

Nebo, the mount made famous and semi-sacred by its connection with  
the last hours of Moses, the famous law-giver, who led the Israelites out of  
bondage into liberty, from the banks of the Nile to the verge of the Promised  
Land.

Nothing but tradition has kept this place before the eyes of the world,  
for history is very indefinite as to its exact location; but tradition is a strong  
factor in the preservation and location of ancient sites and places. Mount  
Nebo still bears the Biblical name, and the local inhabitants cling very  
strongly to the site as the one made memorable by history.

Nebo is a prominent projection of the range that runs along the eastern  
side of the Jordan valley, though it cannot be seen from the valley itself,  
being hid by hills behind it. From its summit may be had a very extensive  
view of the valley and the Dead Sea beneath, whilst on a clear day Hermon  
may be seen away on the north, and on the western horizon stand out clearly  
the buildings and towers on Olivet and the villages about it. South, as far as  
the eye can penetrate, the blue waters of the Dead Sea lie still and silent  
between its barren, coloured, and lofty walls, seemingly deceptively near,  
though actually far off.

From the valley stretched out below rises a constant haze, which speaks  
of the great heat of that great depression, and scattered about both on hill  
and plain may be seen many an Arab camp of the black goats' hair tents so  
common to Perea.

Nebo has few visitors, but from extensive ruins covering its summit it is  
evident that at one time it was much peopled and visited. Just what these  
ruins comprise is a matter of conjecture, as neither local lore nor history  
throws much, if any, light on the subject. Some have suggested a synagogue,  
others a fine church, but till excavation is undertaken nothing will be known.



#### SOLOMON'S TOMB

The memory of Israel's wisest king is perpetuated by this accumulation of stones. It is a much-revered shrine of the Arabs of Perea.



#### THE MOABITE STONE

This valuable relic of three thousand years ago was discovered amid the ruins of Dibon. Its finding was the cause of many quarrels between the Arabs of the district.

Probably the pick and shovel, together with the observation of the excavator, might reveal relics and inscriptions that would throw light on the ruins and spot. Till then we must wait, and accept the traditions and stories held by the Arabs of the district, which go a long way to substantiate the Biblical record of the passing of such an historic character. After a visit to Mount Nebo, with its historic connection, and in the light of the Old Testament record of the death of Israel's leader and law-giver, the beautiful poem of Mrs. Alexander has a fuller meaning, and added beauty, and a more realistic setting as we read it.

### THE BURIAL OF MOSES

*By Mrs. C. F. Alexander*

By Nebo's lonely mountain,  
On this side Jordan's wave,  
In a vale in the land of Moab  
There lies a lonely grave,  
And no man knows that sepulchre,  
And no man saw it e'er;  
For the angels of God upturned the sod,  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth;  
But no man heard the trampling  
Or saw the train go forth—  
Noiselessly as the daylight  
Comes back when night is done,  
And the crimson streaks on ocean's cheek  
Grows into the great sun.

Noiselessly as the spring-time  
Her crown of verdure weaves,  
And all the trees on all the hills  
Open their thousand leaves;  
So without sound of music,  
Or the voice of them that wept,  
Silently down from the mountain's crown  
The great procession swept.

Perchance the bald old eagle  
On gray Beth-Peor's height,  
Out of his lonely eyrie  
Looked on the wondrous sight;  
Perchance the lion stalking  
Still shuns that hallowed spot,  
For beast and bird have seen and heard  
That which man knoweth not.

But when the warrior dieth,  
His comrades in the war,  
With arms reversed and muffled drum,  
Follow his funeral car;  
They show the banners taken,  
They tell his battles won,  
And after him lead his masterless steed,  
While peals the minute gun.

Amid the noblest of the land  
We lay the sage to rest,  
And give the bard an honoured place,  
With costly marbled rest,  
In the great minster transept  
Where lights like glory fall, [sings  
And the organ rings, and the sweet choir  
Along the emblazoned wall.

This was the truest warrior  
That ever buckled sword,  
This the most gifted poet  
That ever breathed a word;  
And never earth's philosopher  
Traced with his golden pen,  
On the deathless page, truths half so sage  
As he wrote down for men.

And had he not high honour—  
The hillside for a pall,  
To lie in state while angels wait  
With stars for tapers tall,  
And the dark rock pines, like tossing plumes,  
Over his bier to wave,  
And God's own hand in that lonely land,  
To lay him in the grave.

In that strange grave without a name,  
Whence his uncoffined clay  
Shall break again, O wondrous thought;  
Before the judgment day,  
And stand with glory wrapt around  
On the hills he never trod,  
And speak of the strife that won our life,  
With the Incarnate Son of God.

O lonely grave in Moab's land;  
O dark Beth-Peor's hill;  
Speak to these curious hearts of ours,  
And teach them to be still,  
God hath His mysteries of grace,  
Ways that we cannot tell;  
He hides them deep, like the hidden sleep  
Of him he loved so well.



#### A BEDOUIN ENCAMPMENT

The tents are woven from goats' hair. At night the cattle of the Arabs are collected in the camp, and, give the alarm on the approach of friend or foe. The sheikh's tent is the guest-tent also, and is generally the largest.

MOUNT NEBO FROM  
THE NORTH

Memorable as the supposed site of the death and burial of Moses. Arabs and Jews make pilgrimages to the place, offer sacrifices, and make vows.



RUINS ON NEBO

Extensive remains of a large building cover the summit of this historic mountain. Some think they are those of a Jewish synagogue.

# PHœNICIA

## PHœNICIA AND THE PHœNICIANS

**A**MONG the small kingdoms of past ages none is of more interest than the small one that bears the name of Phœnicia. It is interesting for many reasons, too numerous to mention, for the glory and prosperity of Phœnicia have long since passed away, in accordance with the many and stern predictions made concerning it.

The kingdom of Phœnicia extended along the shores of the Mediterranean Sea, from Jaffa in the south to near Tripoli in the north. How far back into the hinterland it went it is difficult to tell, for geographers differ as to the extent eastward of this once important kingdom.

As most readers know, the Phœnicians were a sea-going people, and made themselves famous by reason of their fleet and commerce, which took them to the limits of the then known Western world, as well as to all the shore cities of the middle sea. Hence it would not be expected that much of their energy was expended on inland works or anything that would stand the test of time, weather, or warfare. Yet sufficient remains within the boundaries of this once ambitious kingdom to prove that its people were capable of doing great things, like most other nations.

The remains of the partly ruined towns of Tyre and Sidon, and many such-like towns, testify to a once busy people, and the ruins of Cæsarea, Athlit, Baalbeck, Palmyra, and numerous other places all bear witness to the ambition, skill, energy, and perseverance of a people whose delight was in beautiful buildings, solid and massive erections, and works that must have meant much in the way of labour, money, thought, and determination.

Within the boundaries of Phœnicia may be found scenery that is not equalled in any part of the world, for the great Lebanon, with its mountains, valleys, gorges, waterfalls, and ever-changing panorama, has always attracted and charmed the peoples of the Occident as well as the Orient. Where are such ruins as Palmyra, Baalbeck, and the many temples of Anti-Lebanon to be found? Or where such a literal fulfilment of the prophecies of sacred writ to be seen as in the confines of Phœnicia?

Of the Phœnicians this much can be said: According to classical authors they came originally from the Persian Gulf, and called themselves Canaanites. Their language resembled Hebrew, and in many respects they were closely allied to the Hebrews. Their religion consisted of nature worship, and the adoration of the heavens and planets, special attention being given to the worship of the sun, as proved by the many temples dedicated to it. As traders they were unequalled, their wares consisting in precious stones, metals, glass ware, costly textiles, priceless dyes, and artistic articles of daily

use. They were also slave dealers. They excelled in ship-building and taught other nations this craft, and modern Phœnicians still practise the same arts and handicrafts.

Like other heathen nations, the Phœnicians gradually passed off the page of history, their decline commencing after the conquest of their kingdom by Alexander, who did much to alter the commerce of the world and to guide it into fresh channels.

The name and district of Phœnicia have been revived since the readjustment of territory consequent on the defeat of Turkey and her ousting from Syria; but it is not to be expected that the modern Phœnician will attempt to revive the prosperity of his forefathers or attempt to rebuild the many ruined sites that abound on every hand.

The following pages will tell something of what remains of Phœnician enterprise, whether the cities were built by the original occupants of this ancient kingdom or by succeeding generations must be left to conjecture, for Greek, Roman, Hebrew, Arab, and Egyptian, have all had a hand in building or destroying much of what remains to be seen at the present time.

Phœnicia gets its name from the Greek, which means "The Land of Palms," because of the abundance of these trees, which flourish around the towns and cities of the sea coast, and which perpetuate the name to the present time. It was, and is, a land well watered and abundantly wooded, and the mountains on its eastern border were a protection from the raids and depredations of the Bedouin beyond. But now, as Dean Stanley wrote, "A mournful and solitary silence now prevails along this shore which once resounded with the world's debate."

If Phœnicia never had anything else wherewith to perpetuate its name in history, it can at least lay claim to having had within its borders as visitors two of the most striking characters known to the pre-Christian world. For Elijah found a home with a widow in the little town of Zarepeth, and a greater than Elijah—the Messiah Himself—once passed over "into the borders of Tyre and Sidon"—which is in Phœnicia—and entered into a house, and there worked one of His miracles, thus giving to the district an honour not enjoyed by others in the same country.

But enough of this old-time kingdom. What follows must suffice to show something of what remains, in spite of the ravages of war, weather, time, and man's destructive hand.

#### TYRE, THE ISLAND SEAPORT

ACCORDING to ancient historic records, Tyre was a very old city, its present name being the same as its ancient, viz., Sur. The Old Testament records speak freely about this ancient seaport, thus taking us back at least twenty-seven centuries. Since that time it has passed through various experiences at the hands of the Assyrian kings, the Persians, the Romans, the Crusaders, the Arabians, and the Turks, until now, at last, it has passed into the hands of the French.



#### PRIMITIVE HARNESS

This long wooden saddle makes it possible for a heavy load to be put on the animal without hurting its back.



#### BREAD BAKING

Thin cakes are baked on a convex iron plate. Skill is needed to keep them from breaking.

#### CHURNING BUTTER

The churn is an inflated skin hung on a tripod. The work is hard and always done by women.



#### A PRIMITIVE OLIVE PRESS

Very heavy to turn, but very effective in its action.

Early in the history of the Christian Church there was a small company of the followers of Christ gathered here, and the New Testament records a visit to the town by the Apostle Paul when on his way from Ephesus to Jerusalem.

Tyre of the present day stands as a visible testimony to the fulfilment of the many prophecies made concerning it, for all the things predicted about it have literally come about.

Two millenniums ago Tyre must have been a magnificent city, the commercial part of it being built on two islands, thus providing dock accommodation for the many ships that frequented the port.

Many massive and interesting remains are still to be seen which bear silent testimony to the long past glory of the island port; and the words of the ancient seer are full of meaning when he writes of "masts of cedar," "in the midst of the sea," "sails of fine linen, blue and purple," and "mariners, rowers, and pilots."

Tyre was famous for its purple dye which was found in a shell fish along the shore of Phœnicia, remains of which are found at the present time; also for its "emeralds, purple and embroidered work, fine linen, coral and agate, wine of Helbon and fine wool." (Ez. xxvii, 16, 18.) Alas, that all this should be a thing of the past, as the Tyre of the present day amply demonstrates!

Modern Tyre contains about six thousand inhabitants, comprising Moslems, and Christians of the Greek and Latin churches. For many years Protestantism was represented by the British Syrian Mission, under whose auspices schools for boys and girls were conducted, but that has come to an end, and the field is left unoccupied.

There is little in Tyre to attract or interest the visitor. The climate is semi-tropical, the water supply poor, the people indolent, and approach from all sides difficult. The well-preserved remains of a crusading church dedicated to St. Mark is built into the modern walls of the town. Handsome rose-coloured columns testify to its long-lost beauty, and the remaining windows still bear traces of moulding and carving.

Sailing craft of varying sizes trade with Tyre, as the harbour still accommodates small boats, but anything in the shape of steam gives the place a wide berth.

Tyre has fallen, and but for its sacred and secular history would have been forgotten long since. Whether under modern influences it will flourish again remains to be seen. As it is, it serves its purpose in that it bears testimony to Biblical history and all that is said concerning it.

### SIDON, THE SISTER CITY

SIDON, like its southern companion, occupies a prominent position on the sea shore of Phœnicia; and in many respects has the same advantages and features.

So closely are the names Tyre and Sidon connected, both in sacred and secular history, that it is unseemly to separate them, especially as both have

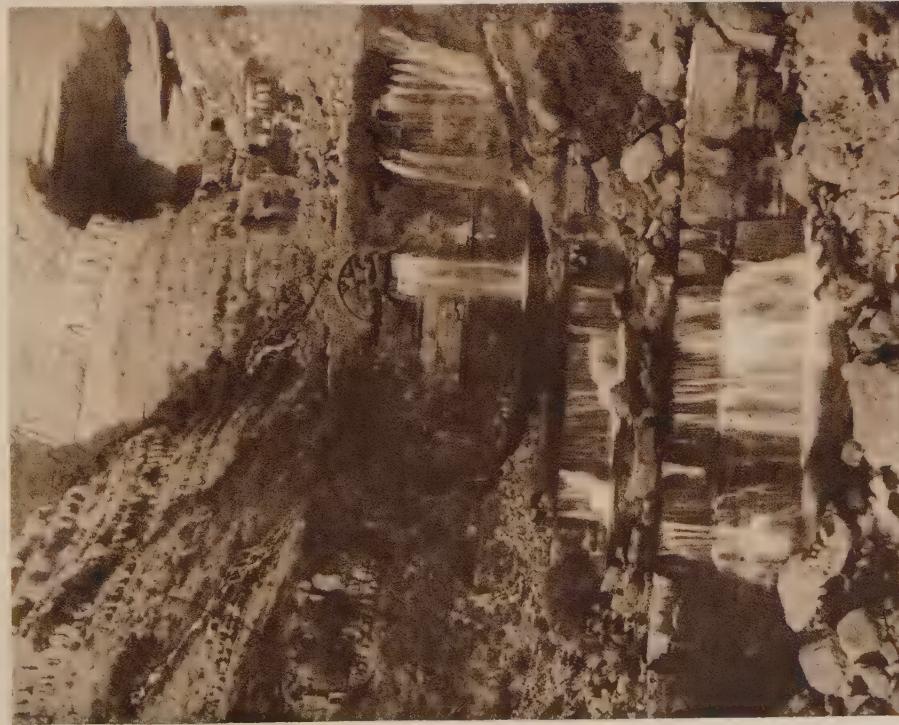


GENERAL VIEW OF SIDON  
Taken from the seashore.



ANCIENT CARVED SARCOPHAGUS

Many like this were found in the rock tombs around Sidon. The raised figures are all a part of the same stone as the sarcophagus. On the cover is a reclining figure of the deceased.



AFKA WATERFALL.

From the recesses of a huge cavern water rushes forth and tumbles over the rocks into a deep valley. There are many local traditions connected with this charming spot in the Phœnician Mountains.

passed through the various changes that come through successive invasions; but Sidon has withstood the storms of centuries better than Tyre, and presents a better front to the world than her companion of the sea shore.

Present-day Sidon is a busy prosperous little city, having a population of about twelve thousand people, of all denominations. Like Tyre, it is frequented with numerous small craft which do business in the sea, bringing from, and taking to, the islands and coast towns, all kinds of native and European merchandise.

For many centuries Sidon was a stronghold of Christianity. Paul landed there on his way to Rome. A greater than Paul visited the coasts of Sidon, and in the third century there was a bishop of Sidon. Greek, Latin, and Protestant Christianity have each their churches and schools at Sidon, and carry on quite a large work along educational lines.

Sidon, coupled with Tyre, figures large in the denunciations of the later prophets, and from the charges made against it by the ancient seers, we infer that it must have been a city of luxury, vice, and sin in every form. In present-day Sidon may be seen a literal fulfilment of prophecy, demonstrating the unchanging character of sacred writ.

Sidon is enhanced by the extensive and magnificent gardens that enclose the town on three sides; and the oranges, lemons, almonds, apricots, and bananas are eagerly bought for the near-by markets. The largest of nine mosques was once a church of the knights of St. John, of which few traces now remain.

Directly in front of the town is a small island, known as "The Castle of the Sea," on which are the remains of a castle of the thirteenth century. A viaduct resting on eight arches gives access to this ruin, which in Turkish days was used as an arsenal, carefully guarded by a few soldiers.

During the last few decades Sidon has become famous for the discoveries made in the rock tombs of the vicinity. Several richly sculptured sarcophagi are to be found, one of the Sidonian king, Eshmunazar, bearing a long Phoenician inscription, and several others bearing evidence of days when carving in stone was at a high pitch of excellence among the Sidonians.

Sidon lives, but its past glory is gone, but for what a kindly nature has endowed her with, and which flourishes in spite of the changes of years and centuries.

#### HIRAM'S MEMORIAL AND THE DRAW-NET

PHœnicia is a land permeated with tombs and rock chambers, many of them of great antiquity and interest, but none so interesting as the solid erection that perpetuates the memory of Hiram, who was king of Tyre during the reign of Solomon in Jerusalem.

The existence of Old Testament characters is substantiated by the memorials that bear their names and the traditions that are attached to them, and the tomb of Hiram is only one of many to be found scattered all over the country.



#### PHœNICIAN SHIPBUILDERS

The ancient industry of shipbuilding is still carried on by hundreds of men, who work with very primitive tools.



#### THE HARBOUR OF TYRE

Used only by small sailing craft that ply between the coast towns and Egypt.

Authorities consider that this is a work of the Phœnicians, but as it contains no inscription it is difficult to locate its date. Had it been Roman it would have borne some mark of those master builders, as they rarely failed to furnish their work with some tablet or inscription.

The memorial consists of a pedestal of huge stone, each thirteen feet long and about nine feet wide, and two feet thick. On these lie a thick slab of rock, overhanging on either side, bearing a massive sarcophagus, covered with a stone lid of crude pyramidal form. The monument is about twenty-feet high.

Behind the erection is a rock-hewn chamber to which a stair descends and which, at some remote period, was used as a sepulchre chamber. Not far removed from the tomb are the remains of an early Byzantine church, which once contained a fine mosaic pavement, since removed to Paris. The presence of Hiram's memorial might have been the reason of a church being built on this spot.

To the tomb of Hiram modern Phœnicians resort at all times to offer sacrifices, pay vows, make petitions, and implore the assistance of the spirit of the long-deceased king and master builder, in whom they have faith to receive the things asked for.

If this memorial serves no other purpose, it serves to perpetuate the name and memory of the master mind who was responsible for the supply of much of the fine work and solid material that was used in the erection of the temple at Jerusalem three thousand years ago.

Modern Phœnicians, like their forefathers, still spend much of their time on and about the sea, and an everyday sight on most parts of the shore is the fishermen at work with the draw-net by means of which they gain a living.

This is by no means an easy or pleasant task, for it means much labour and patience—oft-times with poor results. Men work in companies at the draw-net, for skill, strength, and experience are all needed if success is to be had.

The net is oft-times hundreds of feet in length. On each end is a long rope which is kept on land, whilst a boat goes to sea with the net. When sufficiently far from the shore, the net is gradually lowered into the sea, and when properly adjusted the men on shore, each some distance apart, begin to draw in the net very slowly so as not to frighten the fish. With the slow drawing of the net the fish are caught, and experience teaches the fishermen, by the weight of the net, if the catch is heavy or light.

The exciting and interesting time arrives when the net is drawn on to the shore with its motley collection of the finny tribe. What is good is put in baskets and sold; the waste is thrown back into the sea to be caught another time. Many curious and queer-shaped fish are drawn ashore in the draw-net, oft-times adding considerably to the weight of the net and to the labours of the fishermen.

THE TOMB OF  
HIRAM

An ancient structure that  
perpetuates the once-  
famous king of Tyre.



DRAWING THE NET

A tedious and hard task, needing the combined  
effort of many men, and oft-times with poor  
results.



## PHœNICIAN ATTRACTIONS : ANCIENT AND MODERN

THE Phœnicians were not like other ancient people who left the fact of their existence inscribed in stone; for inscriptions in the Phœnician language are comparatively rare in the land. But others, who overran the land and conquered it, have left their mark behind them in many languages and forms.

Important and interesting are the inscriptions on the rocks at what is known as the Dog River, some distance north of Beirut. Although three thousand years old, they are still visible and legible, bearing testimony to things recorded in the Old Testament.

These inscriptions, nine in number, in panel form, and cuneiform in character, vary in height and breadth.

Most of them are Assyrian, and, in addition to the cuneiform characters that comprise the inscription, there are bas-reliefs of monarchs and heathen deities. A few are Egyptian with a frieze representing a Pharoah sacrificing to his god.

Others of the inscribed panels relate to various expeditions of Sesostris, i.e., Ramases II, who lived in the fourteenth century before Christ; and some think that the name of Sennacherib, who invaded Syria seven hundred years before Christ, may be read on the stone.

Phœnicia is noted in modern days for its pine plantations and palm gardens, the latter flourishing among the gardens of the coast towns and villages, the former thriving on the mountains as well as in the plains.

Beirut, the principal modern Phœnician town, is practically encircled by pine groves, which make a pleasant, shady and cool resort for the people during the heat of summer.

These pine groves originated some four hundred years ago, their purpose being to prevent the sand from encroaching on the villages and gardens of the natives. The idea originated with the great Druze prince, Fakhreddin, who for a time ruled a small independent kingdom of his own.

Scattered all over the lowlands of Phœnicia is the palm, oft-times in small groves, and sometimes alone; but wherever found, gracing the landscape with its beauty, as well as bearing luscious fruit for its owner. Under a good and progressive government, the cultivation of the palm should be a great asset to modern Phœnicia, for both water and sandy soil are found in abundance to help in its production.

## HERMON AND BANIAS

IF Phœnicia can boast of nothing else, at least it can pride itself on containing within its borders two historic attractions, in the shape of mountain and spring; for the noble Hermon and the main source of the Jordan both belong to this once tiny kingdom. Mount Hermon, so frequently mentioned in the Old Testament, is about ten thousand feet high and very difficult to ascend. Ascent is possible only toward the end of summer, when the snows have disappeared off its summit and sides.

Those who venture the ascent have to be guided by some of the natives



#### BANIYAS

Ancient niches cut in the rock in which were placed offerings to Pan.



#### A HERMON GRIZZLY

Shot at close quarters by a Damascus doctor whilst hunting on the historic mount.



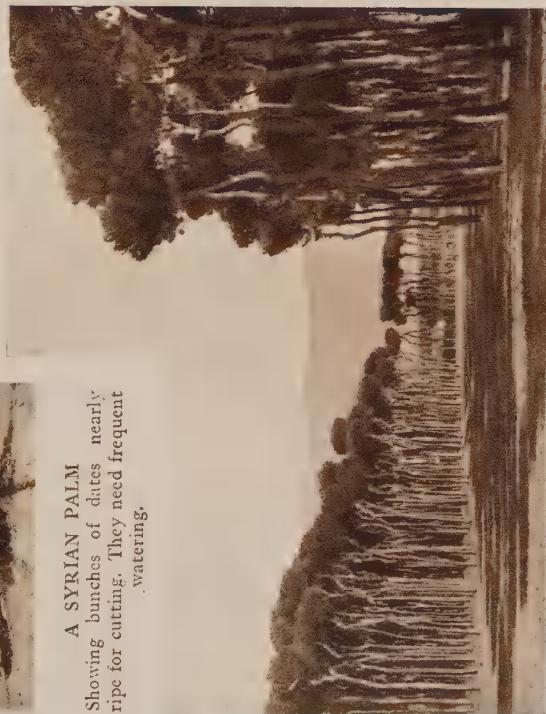
#### MOUNT HERMON OR JEBEL-EL-SHEIKH

About ten thousand feet high, and nearly always crowned with snow. Thought by some to be the Mount of Transfiguration. It is easy of ascent after the snow is melted off its sides. A few small bears are found in the ravines of the mountain.



#### OLD-TIME RECORDS

One of the inscribed Assyrian tablets cut into the rock near Beirut. It is almost illegible, having suffered from exposure to the weather.



#### A SYRIAN PALM

Showing bunches of dates nearly ripe for cutting. They need frequent watering.



PINE FOREST NEAR BEIRUT  
They were planted to prevent the sand encroaching on the interior.

of the villages which cluster at the foot of the mountain, and need to go prepared to pass a night in a cave on the summit.

Hermon really consists of three peaks, divided from each other by small valleys, which are difficult to cross because of the accumulation of rubble and boulders of rock.

Remains of buildings are to be seen which were probably of heathen origin, one such being mentioned by St. Jerome in some of his writings. Enclosures of stones in oval form also savour of ancient rites and ceremonies, and caves of all sizes abound.

Until within recent years bears were frequently seen on this historic mount, but they have been hunted down by foreigners till few remain.

Snow-covered Hermon, seen in the early morning light, is a sight not soon forgotten by those privileged to see it, and, needless to say, the view from its summit is both extensive and grand.

Beautifully situated in a nook of Hermon is the tiny but attractive village of Banias, famous for its never-failing spring of cold clear water, which gushes from the rock and forms the main source of the historic River Jordan.

Round about this spring are traces of those who in centuries past have made it a shrine. Ancient foundations, towers, columns, and niches in the rock, all bear testimony to a once prosperous and much revered place.

The chief object of attraction is the spring, which gushes out from a rocky cavern, partly hidden by a luxuriant growth of ferns and foliage, and which rushes away into the plain beyond, to help swell the Jordan by its never-failing waters.

Carved in the rock, about and above the spring, are various niches, large and deep, hewn in the shape of shells, over one of them being the inscription in Greek, "Priest of Pan."

Herod the Great built a temple near this spring in honour of the Emperor Augustus. Banias is probably the Cæsarea Philippi of the New Testament; and the mount overshadowing it, Hermon, is supposed by many to be the mount of the Transfiguration. The town was once the seat of a bishopric, and a strong centre of Christianity.

#### NATIVE LIFE IN PHœNICIA

THE natives of Phœnicia, like their forefathers, are a busy folk; and to mix with them in their homes, and note their daily doings, is a source of never-failing interest.

Customs and manners are in vogue here which are unknown in other districts, and there are many traces of ancient arts and customs still extant.

Space does not permit one to mention at length many of these daily doings. Suffice to say that among the most interesting of ancient customs that remain to the present time is that of the washing of the feet of guests arriving on a journey—a custom that has vanished from other parts of the Orient.

The stuffing of live sheep till they are unable to stand for their weight is



A PHœNICIAN POTTER

Always busy, as the vessels he makes are in constant demand by the people of his district. He works much and gets little pay.



A PHœNICIAN SUMMER-HOUSE



SILK WEAVERS

Very fine work of all kinds is done on the rude looms of the modern Phœnicians.



PREPARING FOR WINTER

By stuffing a sheep the women provide fat and meat for use in winter. Many hours daily are spent at the process.

a survival of the fatted calf, a sheep taking the place of the calf. This stuffing begins when the animal is quite young, and continues for many months, when the animal is killed and its flesh cooked till it falls off the bones, to be stored away in its fat to serve as a relish during the winter months. Mulberry leaves and green food of any kind is forced down the throat of the intended victim, this being done by the women of the family, who spend many hours daily at the task—no easy one! Only on some special occasion would the fatted sheep be killed before its time, as was the fatted calf in honour of the return of the prodigal son in the parable.

The ancient craft of the potter still survives in Phœnicia, and scores of families are sustained by this industry. The potter usually works in some dark corner of his one-roomed home; or, if he is well off, will have a small hut adjoining it. The women and girls of the home bring the clay on donkeys, and prepare it in pits for the potter. From it he makes many kinds of domestic utensils, of many shapes and sizes, all of which are in great demand all over the land. The packing of the oven for baking is a busy time for all concerned, and rest is only obtainable during the days when the big oven is being heated and its contents are cooling off. After baking, many of the vessels are decorated in colour by the women, and then carried on animals' backs to all parts of the country, to be sold or bartered at good prices.

Silkworm rearing and silk weaving is another old-time industry of the modern Phœnician. The eggs are usually imported from France and hatched out in the homes of the people. Mills for the unwinding of the cocoons are to be seen all over the land, in which thousands of girls and women find employment, whilst thousands of men get a good living weaving the finished yarn into all kinds of gaily coloured and useful articles, which are in great demand, both locally and for export to other countries.

During the long, hot, summer days and the short nights of Phœnicia the natives find shade and cool in the tiny booths erected on the roofs of their houses. In these they rest and sleep as occasion needs, finding refuge from reptiles and vermin by being raised off the mud floors, as well as getting the benefit of any breeze that may be blowing across the land. These booths are made of boughs of trees and bamboos, and many a tree is stripped of its branches to provide a shelter on the village home of a modern Phœnician.

#### BAALBECK, THE GIANT OF PHœNICIA

THAT the hinterland of Phœnicia extended inland as far as the Anti-Lebanon was believed by writers of the long ago.

John Malala, of Antioch, a writer of the seventh century, states that "Aelius Antoninus Pius built at Heliopolis of Phœnicia, in Lebanon, a great temple to Jupiter, which was one of the wonders of the world," and he must have had some data to work upon to write thus.

Historians of varying periods all speak of the wonders of this ancient town, with its ruined temples, but in such a style as to savour of ancient times and of a people who were not afraid to do big things.



GENERAL VIEW OF BAALBECK RUINS

The ruined temples rise out of a mass of green trees and gardens. In the foreground are some native houses with their flat mud roofs—a great contrast to the solid stonework of the temples beyond.



THE SHRINE OF DORIS

Built of ancient materials, and now left desolate, after having served as a Moslem shrine.

Heathen and Christian have in their turn added to the wonders of Baalbeck, as inscriptions both on stone and coin testify; but it is not asserting too much to say that the pre-Christian heathen were responsible for the massive structures to be seen in ruined form at Baalbeck.

Baalbeck of the present time is a typical Syrian town, built in native style on the slopes of a hill, with prolific orchards and gardens, watered from the ever-flowing springs that make the place noted as a summer resort. The population is a mixed one, nearly every sect of Christians being represented, besides different sects of Moslems.

The ruins have made the place world renowned, and thousands are attracted annually to gaze upon the massive structures of centuries past, of which the concluding pages of this work will give some idea.

From whichever way approached, and long before the town is reached, the heads of columns towering high in the air tell of unusual things to be seen, and, as the traveller nears the town, he sees on all sides traces of ancient quarries, from which stones have been cut to form the huge structures near by.

If approached from the west; a ruined temple, standing isolated on the plain, and made up of ancient columns and stones, claims some attention, as possibly a remnant of a later date than the main ruins near by. This temple is known locally as Kubbet Doris, and consists of eight beautiful columns, over which an architrave has been placed, but which has suffered severely from the weather. Lying on the ground near by is an ancient sarcophagus, which once served as a mirhab, for the erection has become a local shrine.

It would be interesting to know who in modern times took the trouble to transport and erect this simple shrine, but its history is lost amid local lore and must remain in obscurity.

#### OLD-TIME REMAINS OF BAALBECK'S GLORY

As one wanders over and among the ruins of this ancient Phœnician stronghold, there is to be seen on every hand much that tells of its past strength, glory, and worship.

The followers of religion have left their marks among the ruins, and tell of both heathen and Christian worship.

Almost immediately one enters the ruins from the main gateway is to be seen a well-preserved altar of Roman origin, standing in one of the many alcoves that abound on all sides. This altar is about three feet high and is carved from one stone. On each side are bas-reliefs, most of them badly disfigured and damaged; but one of these plainly shows the Roman eagle, and was probably dedicated to the worship of Jupiter.

Farther on in the ruins, unearthed in recent years, is a well-preserved altar of larger dimensions—another remnant of pre-Christian worship, which for centuries was hidden beneath the floor of the basilica, and which came to light during the elaborate and interesting excavations carried on by the Germans preceding the war.



JUPITER'S MEMORIAL

An heathen altar found among the ruins and under the debris of Baalbeck.



ROMAN BATHS

Plenty of water made bathing possible. The baths were square and elaborately ornamented with carved figures.



WEIGHTY CARVING

Heavy capitals, finely carved, were raised on pillars scores of feet high. All such are now in ruins.



ANCIENT PROJECTILES

The heavy balls of stone served as shells in the warfare of two millenniums ago.

Traces of an elaborate system of water supply are visible on all sides, in the shape of earthen pipes set in cement, which conducted cool spring water to the baths of the enclosure. Remains of these baths are well preserved, especially the outer walls, which are only some two feet high. The baths were evidently in the open. Each panel of these enclosing walls is elaborately carved, showing garlands of fruit and flowers, mermaids and cupids, fish and birds—all intertwined and blending gracefully, testifying to a time when art and beauty were at a high pitch at Baalbeck.

During the excavations by the Germans, before mentioned, large numbers of circular stones, larger than footballs, were unearthed, which are now piled up in heaps among the ruins. These without doubt are some of the ancient ammunition of those who besieged Baalbeck during its many wars and changes. What the cannon-ball and shell are to Western armies, these were to the armies of the ancients, being projected from catapults at near range, and in their day and time capable of doing serious damage. Time and skill were needed to shape these ancient projectiles, and they are another testimony to the energy and patience of the ancients.

It would be lacking in taste were no mention made of the many huge and elaborately carved capitals that lie about the ruins on every hand. Most of these capitals are of immense size, and must weigh many tons; but, in spite of their size and weight, they once adorned the head of some high column which raised its head scores of feet skyward. Carving of the most delicate kinds has been done on these capitals, much of the ornamental work being quite separated from the main stone, but joined to it by thin lines or curved joints, making possible the suspending of lamps or ornaments, without in any way damaging the stone. What fine tools were used in this carving it is impossible to say, as nothing of that nature was unearthed in the excavations of recent years.

### BAALBECK'S GREATEST ATTRACTION

LONG before the visitor reaches the Phoenician monster of the Lebanon he sees rising from amid a mass of trees the heads of six lofty columns, which are all that remain of fifty-six which once enclosed the great temple of the Sun.

It is impossible to conceive of the massive beauty of this ruined structure when it was in its glory and completeness; for if what now remains in ruined form attracts and charms thousands annually, what must it have been and meant to the thousands who centuries ago met and worshipped in and about the shrine!

Six columns, formed of three pieces of stone, tapering slightly as they rise higher and higher, until they reach a height of sixty feet, and held in position by iron or leaden cramps, tell of ambition, skill, energy, and love of the beautiful. The yellowish limestone from which these columns are formed makes them specially attractive in the light of the setting sun, making both camera and brush incapable of reproducing them in their beauty.

Resting on the heads of the six columns is a massive architrave, which

## THE SIX MONOLITHS OF BAALBECK

Each one is made of three pieces of stone held in position by iron cramps. They are all that remain of fifty-six such columns that once enclosed the Temple of the Sun.



### FALLEN GRANDEUR

This exquisitely carved stone once formed part of the cornice of the great pillars. By what means such stones were raised to a height of nearly a hundred feet yet remains to be explained.



adds another seventeen feet to the height of the columns, and which, at the present day, bears traces of elaborate carving. These huge stones, which form the cornice of the capitals, were probably carved ere being hoisted to their exalted positions, and one is led to wonder what means were adopted to raise such heavy and elaborately carved blocks to such a height.

At regular intervals in this cornice huge lions' heads, with open mouths, are carved, which probably at one time served as spouts for carrying off the water, if the structure was roofed in—a point difficult to decide. Many pieces of such carving lie beneath the ruined temple, affording ample evidence at near sight of their size and beauty.

This magnificent shrine, with its fifty-six columns, stood on a foundation of stones, many of which measure from twenty to thirty feet in length, and which are so well joined, without cement or mortar, that it is impossible to insert the point of a penknife between the joints—a thing often tried.

Were it possible to reconstruct this former wonder of the Orient, it might again become one of the wonders and sights of the world. But where are to be found the machinery, ingenuity, energy, skill, or determination that would again unearth and replace the massive blocks of stone and sections of columns for the reconstruction of this old-time shrine of worship and adoration?

#### BAALBECK'S MEMORIAL TO BACCHUS

THE best preserved of all the structures at Baalbeck is the one commonly known as the Temple of Bacchus, gaining that designation from the many emblems to the goddess of drink and pleasure carved on its walls. By some authorities it is known as the "Temple of the Sun." Why, it is difficult to decide.

As will be seen by the illustration, this temple still retains its four walls complete, as well as many of the immense columns that surrounded it, fifteen being on each side and eight at each end. These columns, about fifty feet in height, are made up of three stones, held together by iron cramps, and so well did these joints serve their purpose that when the one seen in the picture fell against the wall it remained intact, not one stone moving from its place.

These huge columns form a support, on one side, for a ceiling made up of elaborately carved stones, in which are represented, enclosed in hexagons and triangles, surrounded by flowers and foliage, the busts of emperors, gods, and warriors. All are well executed and preserved, even after the lapse of centuries, but they have not escaped mutilation owing to the Arabs' dislike of beauty.

The most attractive part of this ancient shrine is the portal, the lintel of which is composed of three large stones, so placed that they keep each other in position.

On either side of the doorway, and carved deep into the stone, are represented different emblems and figures, prominent among them being the egg (symbolizing fertility), ears of wheat (symbolizing life), and bunches of poppies (symbolizing death).



#### THE LEANING COLUMN

Although leaning, the three parts have not separated, being kept in position by means of iron pivots very ingeniously inserted.



#### ANCIENT CARVING IN STONE

This shows a section of the elaborate carving on the side posts of the great temple of Bacchus. Various subjects are represented typical of life and death. It is centuries old, but well preserved and little damaged.



#### TEMPLE OF BACCHUS

Best preserved, most elaborately carved, and more admired than all its neighbours.

These are intermixed with representations of dancing women, birds, flowers, and bunches of grapes and vine leaves—all typical of the goddess of drink and pleasure.

Leading off from these upright panels are cornices of stone, in which are carved the most minute figures of cupids, reptiles, flowers and fruits, and birds drinking out of goblets—all in a fine state of preservation, having escaped the destructive hand of the native and the damaging effects of time and weather.

These latter carved figures are a wonder of skill and workmanship, for, considering the brittle nature of the stone and the minuteness of the figures, the wonder is how such work was done without spoiling the figures—especially when one notes that much of the work is separated from the stone, and stands out in bas-relief. With what tools such fine work was done there are no traces. It must suffice for us to know that whoever the workmen were, they did work that it would be difficult to match with up-to-date tools and skill.

The interior of this structure is a mass of stones and earth, but prominent among them may be seen the well-preserved remains of an altar, up to which a wide flight of steps led. Here were celebrated the rites and worship of the ancients, who have left to succeeding centuries these massive, yet delicate, remains of their energy, skill, and capabilities.

#### PHœNICIA'S MONOLITHS

THE most casual of visitors to Baalbeck cannot but be impressed with the immense blocks of stone which form the foundations, walls, and temples of this ancient shrine of Phœnicia.

The foundations of the great temple rest on courses of stones which would seem impossible to move, though they were quarried in pits far distant. Many of these stones are twenty feet in length and quite five feet thick, yet they form courses in the walls of these old-time temples, many yards above the surrounding ground.

On examining the west wall of the enclosure, it is impossible not to note that a length of masonry is formed of three stones, raised to a considerable height above the ground. Each of these stones is about sixty-three feet long, about thirteen feet thick, and so cleanly are the ends worked and smoothed off that the point of a penknife cannot be inserted between them. By whom, and by what machinery, they were quarried and placed in position will probably never be known; all that can be surmised is that thousands of slaves laboured at the moving and erection of these blocks, and that the inclined plane was used to raise them into position.

The "hajr-el-hubla," or stone of conception, yet remains to be seen, as the crowning wonder of Baalbeck's attractions and sights.

This colossal block of stone, not yet separated from the rock of which it forms a part, lies in the quarries to the west of the town, some half-mile from the ruins.



## A TRILITHON WALL

Made up of three stones, making a length of about 190 feet. How such huge blocks of stone were moved and raised into position is a puzzle yet to be solved.



## A GOOD STRETCH

This gives a better idea than figures of the diameter of the columns in the temples of Baalbeck.



## HAJR-EL-HUBLA

The largest stone ever quarried. A carriage and pair could easily be driven on it. How was it moved?

Its length is seventy-one feet, height fourteen feet, width thirteen feet, and probable weight about one thousand five hundred tons. It would be possible to drive a carriage and pair along it. This, perhaps, conveys a better idea of its size to the reader than any figures can.

Why this monolith was never finished will never be known; it may be that some fault was discovered in it after it had been worked thus far. It may be that local wars put an end to the work of quarrying and building with such huge blocks; or it may have been found out that such a monolith was immovable and the work on it abandoned. Whatever the reason, there it lies, a testimony to a people who did big things, but who were not always able to complete their desires, and were compelled to leave visible and immovable objects for the admiration and wonderment of the generations that succeeded them.

### BEAUTY SPOTS OF PHœNICIA

THE district of Phœnicia, unlike its southern neighbour Palestine, is abundantly watered; hence there are to be found many spots which both nature and man have combined to make attractive, and to which thousands from the countries and districts around resort, to spend their summer vacations, or to pass away a pleasant hour with their friends.

Of these two only can be mentioned, because of their popularity. Ras-el-Ain ("The Head of the Fountain"), situated a short distance from the town and ruins of Baalbeck, is one of the beauty spots of the modern Phœnicia. From the centre of a small forest of trees there bubbles up a spring of ice-cold water, which is conducted to a good sized artificial enclosure, thus becoming a miniature lake.

In the centre of this pool is placed a life-sized figure, out of whose hands rise sprays of water, which, as they fall back into the pool, make music which charms the gathered crowds.

Hither gather people from all around; the men to smoke their narghiles and sip coffee, and the women to gossip about domestic and their neighbours' affairs; whilst the bairns find their pleasure in swimming miniature boats and fishing for tiny members of the finny tribe.

Nahr-el-Kelb (or "The Dog River") is another beauty spot of Phœnicia, and is easier of access, being only a few miles from the town of Beirut.

Unlike Ras-el-Ain, this is a goodly ever-flowing river, which has its rise far back in the mountains of Lebanon, gaining in volume as it finds its way seaward. It gets its name from an old tradition that when a foe approached, a dog, hewn in the rocks, gave an alarm by barking. At some time in its history it was thrown into the sea by some unknown person, but the rock and river still bear the name.

The scenery about the Dog River is most gorgeous. The rocks, which rise to a considerable height on either side of the water, are covered with creepers of many varieties, and shrubs of many hues and varying sizes find rootage and sustenance from amid the cracks and crevices of the rocks.



RAS-EL-AIN, *i.e.*, THE HEAD OF THE SPRING

In a hot and thirsty land a spot like this is much appreciated and frequented by the natives. The trees are willows, self planted.



#### THE NATURAL BRIDGE OF LEBANON

Underneath flows a perpetual stream of ice-cold water.



#### CEDARS OF LEBANON

This gives a good idea of these ancient and stately trees. Comparatively few remain to-day, for the natives, quick to injure and demolish, are slow to plant or cultivate fresh ones. The scent of the trees is very pungent and pleasant.



#### THE DOG RIVER

One of Phoenicia's in u ch - v i s i t e d beauty spots, and famous for the ancient inscriptions on the rocks there.

Wild fig-trees, willows, tamarisks, and oleanders of unusual size crowd each other for room on the edge of the water.

An added charm in the landscape is an old bridge which spans the stream, and which originally gave access to a road leading into the mountains. Inscriptions in the rock near by, and one on the bridge itself, state that this bridge was built in the year 1520 and restored in the year 1829.

Nahr-el-Kelb is frequented by thousands annually. Many from distant lands go there to see for themselves the ancient inscriptions carved in the rocks, which substantiate both secular and Biblical history. Syrians resort there to listen to the rush of water, which they think gives a better taste to the coffee they sip and the nicotine they imbibe—for the Syrian is a lover of the sound of flowing water.

#### NATURE'S HANDIWORK IN PHœNICIA

WHILST man has done much to beautify the land of Phœnicia, nature, too, has done its part, and there are many spots worthy of a visit, hidden far back in the mountains.

It would ill-become any writer on this old-time kingdom not to make mention of the cedars that are scattered here and there on the slopes and in the valleys of the Lebanon, for the mere mention of the word cedar calls up memories of Solomonic days, and times of prosperity and industry; but few realize that the cedar-tree still exists and attracts numbers to its shade annually.

The main group of these ancient trees is to be found far back in the mountains, and requires both time and energy to visit them. They number from three to four hundred, and are of a great age, some of them being from twenty to thirty feet in circumference and more than a hundred feet high.

Until quite recently these trees were at the mercy of the villagers and mountaineers, who broke off the boughs for fuel and lopped off goodly pieces to sell to souvenir makers and hunters; but this vandalism has been stopped by the incoming of a better administration. Watchmen are set to guard the trees from damage.

Like many another spot in the Orient, this group of cedars has become a shrine and place of resort for pilgrims of the many denominations of Christendom, as evidenced by a Maronite chapel built in the midst of the group, in which thousands worship when the snows are sufficiently melted to allow access to this old-time memorial of the Lebanon.

Another of nature's attractions is the natural bridge which has been made by the action of the water that perpetually flows from the melting snows of Sannin. This bridge has a span of one hundred and twenty feet, and is some seventy-five feet above the stream. An ice-cold spring rises some half-mile above the bridge and adds to the volume of water that flows under this bit of nature's handiwork.

Thousands of men and animals cross this bridge annually, as they make their way to and from the many villages of the district; but few indeed are the visitors from other lands to this and many other of nature's works away back in the out-of-the-way parts of modern Phœnicia.





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